

The Call To Prayer

THE AZHAAN

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PREFACE

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

All praises are due to Allaah ﷻ, who created man from a clot of blood, and raised him to a beautiful, intellectual human being. May salutations and peace be upon our beloved and final Messenger Muhammad ﷺ.

I was deeply saddened to find that many of our Mu'azh-zhins pronounce the Call to Prayer (the Azhaan) incorrectly; in fact, at times it is mispronounced to such an extent that it becomes necessary to repeat it.

Alhamdu-lillah! Due to this situation, and with much encouragement and many Du'aas from my beloved parents, I decided to embark on this auspicious project. The aim of this book "The Call To Prayer", is to educate and enlighten readers about the Azhaan and Iqaamah, in terms of rules and regulations, history, methods, rewards, related supplications and so forth. It is highly recommended that any Mu'azh-zhin of a House of Allaah ﷻ who wishes to learn the correct methodology of

calling the Azhaan should spend a few sessions in training with a qualified Scholar (Qaari). I would also request that committees take care to nominate a Mu'azh-zhin who is well aware of the rules and regulations of this great responsibility, and who is God-fearing.

I would like to thank all those who have assisted me in this compilation, in whatever shape or form. May Allaah ﷻ fulfil all their needs and grant them the highest rank in Paradise. Aameen.

May Allaah ﷻ grant me success and guide me during this noble effort, and accept this small offering and my prayers. Aameen Yaa Rabbal Aalameen

أَسْأَلُ اللَّهَ تَعَالَى عَزَّ وَجَلَّ خَيْرًا، وَأَنْ يَنْفَعَ النَّاسَ عَامَّةً، وَالْمُؤَذِّنُونَ فِي
بَيْتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى خَاصَّةً بِهَذَا الْعِلْمِ الشَّرِيفِ الْكَرِيمِ، وَأَنْ
يُوفِّقَنِي لِيُخْدِمَةَ الدِّينِ الْمُبِينِ، وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى النَّبِيِّ الْكَرِيمِ،
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Shaykh Abu Muhammad-Jibreel
Scholar of Islaamic Jurisprudence and Theology
Fri 10th Muharram 1425/18th. Feb. 2005

FORWARD

Date: Friday 19th May 2006

All praise be to Allaah ﷻ, Lord of the Worlds and peace and blessings upon the Imaam of all Prophets ﷺ.

السلام عليكم ورحمة الله وبركاته

It is vital to equip the Muslim Ummah with religious education. As it is essential to learn the fundamentals of Islaam, likewise it is also an important duty to educate and exercise "The Call To Prayer, The Azhaan."
Whosoever takes an active part in this field will be entitled to abundant reward by the Lord of the Worlds.

Allaah ﷻ the Exalted says: "And who is better

in speech than he who invites men towards Allaah
ﷻ." (Al-Qur'aan 41: 33)

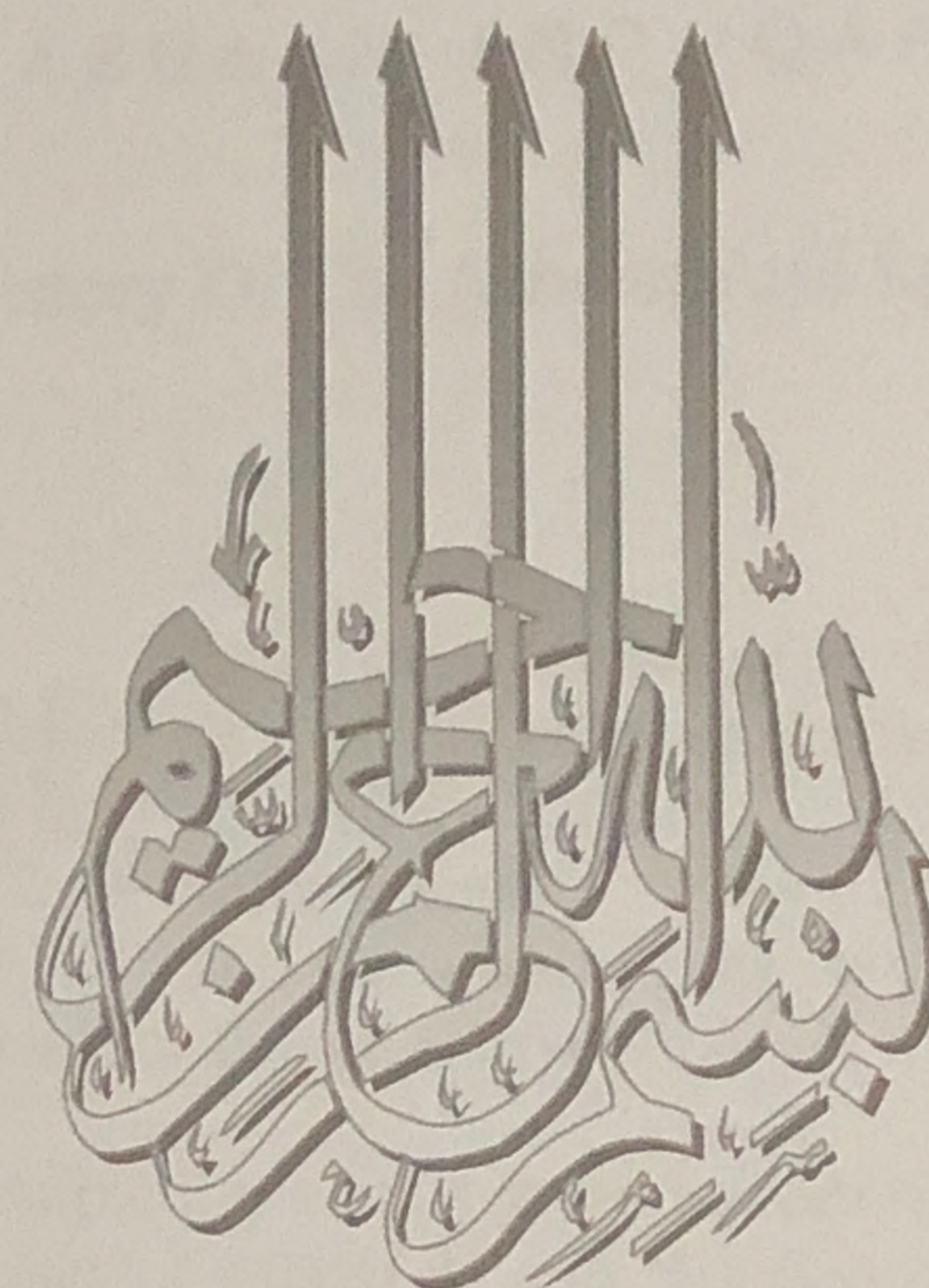
This book "The Call To Prayer" is surely one of the most unique of its kind. It is very concise and to its point. Every rule is followed by a reference and in addition the author has included glossary and brief biography of the narrators mentioned in the book.

I hope that this publication will not only be beneficial for the Mu'azh-zhin alone, but will be of benefit to the Muslim ummah far and wide. May Almighty Allaah ﷻ in His infinite mercy reward the author and accept his service.

Aameen Thumma Aameen

والسلام عليكم ورحمة الله وبركاته

Shaykh Ahmad Ali



In the name of Allaah,
the most beneficent, the
most merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE AZHAAN AND IQAAMAH

The History Of The Azhaan And Iqaamah



When the Messenger of Allaah ﷺ and His beloved Companions migrated from Makkatul-Mukarramah to Madinatul-Munawwarah, they built Masjid An-Nabawi for Salaah (Prayers).

Upon completion of this great historical building the Prophet of Allaah ﷺ and His Companions realised they faced a dilemma regarding the method by which they would call the Ansaar (dwellers of Madinah) and the Muhaajir (emigrants from Makkah) to the Masjid for their five daily Salaah. It was essential to ensure that no one was deprived of the vast benefits and immense rewards for offering Salaah in the Masjid with Jamaa'ah (congregation).

The Prophet ﷺ gathered His Companions ﷺ to consult on this crucial matter in the first year of the Islaamic calendar. During this meeting many suggestions were put forth. Some of His Companions ﷺ said: "We should raise a flag and on seeing the flag the Companions ﷺ will come to the Masjid," while others said: "Light an enormous fire on a high place similar to a mountain". Others suggested copying the Jews by blowing a horn or a trumpet, while yet another group said: "Ring a bell like the Christians."

However, the Last of all Prophets ﷺ was not satisfied with the suggestions He ﷺ received from the Companions ﷺ. In most cases He ﷺ refused the ideas as they were "the ways of the non-believers". After much deliberation Umar Al-Khattaab ﷺ proposed that at each Prayer time a Companion ﷺ should be chosen to stroll through the streets of Madinah At-Tayyibah shouting:

الصَّلَاةُ جَامِعَةٌ

It is time for Salaah

الصَّلَاةُ جَامِعَةٌ

It is time for Salaah

On hearing this, our Noble Prophet ﷺ appointed Bilaal bin Rabaah ﷺ to this gracious and great work, but for reasons unknown to us the idea was never carried out.

Umar Al-Khattaab ﷺ was the first Companion to have a dream in which he heard the Azhaan; however, he did not mention it to our beloved Prophet ﷺ at the time. Twenty days later another Companion from the Ansaar, Abdullaah bin Zaid bin Abd-Rabbihi ﷺ, experienced the same dream as Umar Al-Khattaab ﷺ. When Abdullaah bin Zaid bin Abd-Rabbihi ﷺ woke for Tahajjud Prayers, he went directly to the Khidmah (service) of our Noble Messenger ﷺ and relayed his dream. The Prophet of Allaah ﷺ said: "Inshaa-Allaah this dream is true, and is from Allaah ﷻ."

The Companions ﷺ in the Masjid and those who resided in the rooms adjoining the Prophet's ﷺ Mosque gathered around the Messenger of Allaah ﷺ and Abdullaah bin Zaid bin Abd-Rabbihi ﷺ. Amongst the Companions ﷺ was Umar Al-Faaruuq ﷺ. Umar ﷺ decided that he could not tell the Nabi ﷺ and His beloved Companions ﷺ that he had experienced the same dream twenty days prior to Abdullaah ﷺ; he assumed that Abdullaah ﷺ would believe that Umar wanted to acquire the Fadhilah (virtues) and benefits of the Azhaan for himself.

Abdullaah bin Zaid ﷺ was unwell at the time he had dreamt of the Azhaan. Due to his illness and soft voice, the Apostle ﷺ ordered him to stand by

the side of Bilaal bin Rabaah ؓ at Fajr Salaah (morning prayers) and recount the words of the Azhaan to Bilaal ؓ so he could pronounce them in a loud, clear voice. Once this command had been given, the remaining Companions ؓ dispersed and returned to their normal duties.

As ordered by the master of all Prophets ؑ Bilaal bin Rabaah ؓ called the Azhaan for the first time. Bilaal's ؓ exuberant voice echoed through the darkness of the night, bouncing off the shimmering stars, the beautiful bright moon, the vast valleys all around, and the streets of Madinah; it carried through open spaces and struck the gigantic Uhad Mountains.

On hearing the call of the Azhaan, Umar Al-Khattaab ؓ could no longer resist his conscience. He rose from his sleep, dragging his shawl, and went to the Messenger of Allaah ؑ and said: "I swear on that deity who has sent You with the right and truthful Deen (religion), I also had the same dream as Abdullaah bin Zaid ؓ."

The Prophet of Allaah ؑ replied:

فَلِلَّهِ الْحَمْدُ.

All praises are due to Allaah ؑ.

«سنن أبي داود»

(Sunan Abi Daawud)

"Why did you not reveal to me that you had also had this dream when Abdullaah bin Zaid ؓ spoke about it?"

Umar ؓ replied: "O Rasul - lullaah ؑ because Abdullaah ؓ told you of the dream before me, he attained the virtues and Thawaab (reward); therefore I did not feel justified in telling you that I had also experienced the dream".

From the Fajr Salaah of that day onward, the Azhaan came into existence and was proclaimed in the holy city of Madinah At-Tayyibah in the holy Mosque of the Prophet ؑ. The call to prayer is pronounced and heard by the entire Ummah and all the disciples of Rasul-lullaah ؑ, and this will continue until the Day of Resurrection.



The Dream



In this dream a strange man came to me; he had a bell in his hands.

“O Servant of Allaah ﷺ, will you sell me this bell?”, I asked.

“What will you do with this bell?”, the man enquired.

“I will call the people to the Masjid for Salaah.” I replied.

“Shall I enlighten you to a better way of summoning the people than by the sound of this bell?”, the man asked.

With much trepidation I said, “Oh yes, please do!” The man proceeded to instruct me to pronounce the following words:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

When the man had completed the Azhaan, he took a few steps back and paused. After a few moments he said, "When it is time for Salaah, recite the Iqaamah":

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

(سنن أبي داود)

(Sunan Abi Daawud)

It has been mentioned in some narrations that Abu Bakr As-Siddique ؓ and a small number of other Companions ؓ also heard the Azhaan in their dreams. However, according to the Muhadditheen (professors in Ahaadith), there is no actual proof or authentication of these narrations. (Fat'h Al-Baari)



The Prophet Of Allaah ﷺ And Abu Mahzhurah ﷺ



As soon as our beloved Master ﷺ and his Companions ﷺ had completed Fat'h - Makkah (Conquest of Makkah), they were informed that a number of different clans and tribes had merged together and were plotting to fight them. In opposition to this threat from the Mushrikeen (polytheists), the Prophet of Allaah ﷺ and His Companions ﷺ marched towards Hunain, where they achieved victory with Allaah's ﷻ help and mercy. They returned from battle weary but triumphant, and so they rested awhile.

Abu Mahzhurah ﷺ was just a young boy at the time of the battle and had not yet accepted Islaam. He and his nine friends were heading towards Hunain. Abu Mahzhurah ﷺ recounted: "On the way my friends and I had a regrettable

encounter with the Prophet of Allaah ﷺ. It was Salaah time and the call to prayer was being recited. We mimicked and mocked the Azhaan, and I was imitating the call to prayer in an extremely loud, patronising voice. We despised the caller of the prayer and his religion! The Noble Messenger ﷺ heard our foolishness and demanded we be caught and brought before Him.

"Muhammad ﷺ asked: 'Which of you youngsters prides himself with calling the Azhaan in the loudest voice?'

"All of my friends pointed to me and the Prophet of Allaah ﷺ established that I was the main perpetrator. He ﷺ released my companions and then demanded that I stand and pronounce the Azhaan."

Abu Mahzhurah ﷺ declared, "I had no alternative other than to call the Azhaan. It was the most abhorrent thing I had ever had to do in my entire life. The Best of all Creation ﷺ uttered the phrases of the Azhaan and told me to repeat them after Him:

الله أكبر

Allaah is the
greatest

الله أكبر

Allaah is the
greatest

“I recited the phrases in an exceptionally loud voice, but when it came to the Tawheed (oneness) of Allaah ﷻ and the matter of Prophethood, I lowered my voice to a soft tone, as I was humiliated and embarrassed about being forced into saying something in which I had absolutely no belief and with which I desired no association. Rasul-lullaah ﷺ ordered me to repeat the phrases again in a loud, clear tone of voice.

“It was in an instant that the power of the Azhaan consumed me,” Abu Mahzhurah ﷺ went on to explain. “I recited the Azhaan, as commanded by the Messenger ﷺ, from start to finish in a loud, clear tone of voice, and by the end of the recitation my heart and whole world was transformed. When I completed the call to prayer Rasul-lullaah ﷺ gifted me a bag of silver. He ﷺ placed His Mubaarak and sacred hands on [the front portion of] my head, and over my face, chest and heart down to my navel; He ﷺ then prayed for me:

بَارَكَ اللهُ فِيكَ وَبَارَكَ اللهُ عَلَيْكَ.

May Allaah ﷻ grant Barakah (blessings and prosperity) in you and may Allaah ﷻ grant Barakah on you.

“The Prophet of Allaah ﷺ sanctified me with this prayer three times. It removed the immorality and wickedness that lay heavy in my heart and I accepted the wealth of Imaan. The Beloved and Last of all Prophets ﷺ told me that if I accompanied Him, He ﷺ would appoint me as the Mu’azh-zhin of Makkatul-Mukarramah. I accepted and joined the Prophet of Allaah ﷺ as Mu’azh-zhin of Masjid Al-Haraam. This event took place in the 8th year of Hijrah.”



The Legitimacy Of The Call To Prayer



It is reported in an established Hadith that the call to prayer was officially recognised after the Hijrah (migration) from Makkatul-Mukarramah to Madinatul-Munawwarah. However, there are various weak 'proofs' suggesting that the Azhaan was in existence in Makkatul-Mukarramah before Hijrah. According to the Muhaq-qiqeen (philosophers), this kind of authentication is groundless and unconvincing.

Haafizh Ibn Hajr رحمه الله عليه mentions in his commentary of Sahih Al-Bukhaari that there are a number of narrations explaining the legitimacy of the call to prayer in Makkatul-Mukarramah before the Hijrah.

1. It is reported in Tabaraani that when the Prophet of Allaah ﷺ ascended to the seven heavens, Allaah ﷻ gifted Him the Azhaan. It is

as a consequence of this gift that the Apostle ﷺ returned from Me'raaj and taught it to Bilaal ؓ.

2. In Daar Al-Qutni, Anas ؓ narrates that Jibra'eel ؑ informed the Prophet of Allaah ﷺ about the Azhaan when Salaah (Prayer) became established and incumbent.
3. In Bazzaar etc. it is mentioned by Ali ؓ that when Allaah ﷻ intended to teach the Azhaan to the Messenger ﷺ, Jibra'eel ؑ descended with a Buraaq (heavenly winged horse), upon which He ﷻ sat and proclaimed the Azhaan. Jibra'eel ؑ grasped the Prophet's ﷺ hands and He ﷻ led the Prayer of the people of the Heavens.

However, the truth is that there is no validity to any of these narrations. (Shaami)



The Validation Of The Azhaan By The Qur'aan And Prophet ﷺ



Although the validity of the Azhaan has so far been discussed through the dreams of the Companions ﷺ, it must be remembered that their dreams cannot be declared unreservedly genuine, unlike the dreams of the Ambiyaa ﷺ. It is therefore worth noting that the Azhaan was initially confirmed by the commandments of the Messenger ﷺ and then later on by the words of the Holy Mus'haf Ash-Shareef (the Holy Qur'aan).

Allaah ﷻ the Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ .

﴿جزء: ٢٨ - الجمعة: ٢٢ - آية: ٩﴾

O you who believe (Muslims)! When the call is proclaimed for the Salaah (Prayer) on Friday (Jumu'ah Prayer), come to the remembrance of Allaah ﷻ - [Friday Khutbah (sermon) and Salaah (Prayer)]
(Juz: 28, Al-Jumu'ah: 62, Verse: 9)

It is mentioned in Ma'aarif As-Sunan:

كَانَ الْعَمَلُ بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرُوءَا صَحَابِي
فَقَطَّ، ثُمَّ تَلَاهُ الْوَحْيُ الْمَتْلُو فِي التَّنْزِيلِ بِتَقْرِيرِهِ وَتَصْدِيقِهِ .
﴿معارف السنن﴾

The practise of the Azhaan was commanded by the instruction of the Apostle ﷺ, not only by the dreams of the Companions ﷺ; then Allaah ﷻ affirmed the commands of the Prophet ﷺ in the Holy Qur'aan Al-Kareem.
(Ma'aarif As-Sunan)



The Validation Of The Azhaan By The Qur'aan And Prophet ﷺ



Although the validity of the Azhaan has so far been discussed through the dreams of the Companions رضي الله عنهم, it must be remembered that their dreams cannot be declared unreservedly genuine, unlike the dreams of the Ambiyaa عليهم السلام. It is therefore worth noting that the Azhaan was initially confirmed by the commandments of the Messenger ﷺ and then later on by the words of the Holy Mus'haf Ash-Shareef (the Holy Qur'aan).

Allaah ﷻ the Exalted says:

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فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ .

﴿جزء: ٢٨ - الجمعة: ٦٢ - آية: ٩﴾

O you who believe (Muslims)! When the call is proclaimed for the Salaah (Prayer) on Friday (Jumu'ah Prayer), come to the remembrance of Allaah ﷻ [Friday Khutbah (sermon) and Salaah (Prayer)]
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فَقَطَّ، ثُمَّ تَلَاهُ الْوَحْيُ الْمَتْلُو فِي التَّنْزِيلِ بِتَقْرِيرِهِ وَتَصْدِيقِهِ .

﴿معارف السنن﴾

The practise of the Azhaan was commanded by the instruction of the Apostle ﷺ, not only by the dreams of the Companions رضي الله عنهم; then Allaah ﷻ affirmed the commands of the Prophet ﷺ in the Holy Qur'aan Al-Kareem.
(Ma'aarif As-Sunan)



The Azhaan Was Not Declared For Tahajjud Salaah



here is no Azhaan or Iqaamah for Tahajjud Salaah. Ebraahim Nakha'ee رحمه الله عليه says, "When Alqamah ؓ came out in the night to bid farewell to us, we heard some servant of Allaah ؓ calling out the Azhaan [at the time of Tahajjud Salaah]. Witnessing this, Alqamah ؓ said:

أَمَّا هَذَا، فَقَدْ خَالَفَ سُنَّةَ أَصْحَابِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَوْ كَانَ نَائِمًا كَانَ خَيْرًا لَهُ،
فَإِذَا طَلَعَ الْفَجْرُ أَذَّنَ.

(طحاوى)

This person has opposed the way and tradition of the disciples of the Messenger ؓ. If this person slept, it would be better for him; and then when

morning [Fajr Salaah time] breaks, he should proclaim the Azhaan.

(Tahaawi)

During the blessed life of our beloved Prophet ؓ, Bilaal bin Rabaah ؓ would call the Azhaan at the time of Suhoor (meal before dawn); however, this was not for the announcement of Fajr or Tahajjud Salaah, but rather to terminate the Suhoor in the holy month of Ramadhaan Al-Mubaarak.



The Rewards For The Azhaan, Iqaamah And The Mu'azh-zhin



umerous virtues, merits and rewards are mentioned for the Azhaan, Iqaamah and the Mu'azh-zhin (the person who calls the Azhaan).

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إذا نودي للصلاة أدبر الشيطان له ضراطه حتى لا يسمع التأذين، فإذا قضي النداء أقبل حتى إذا ثوب للصلاة أدبر حتى إذا قضي التشويب أقبل حتى يخطر بين المرء ونفسه يقول أذكر كذا أذكر كذا لما لم يكن يذكر حتى يظل الرجل لا يدرى كم صلى.
(صحيح البخاري، صحيح مسلم)

Abi Hurayrah رضي الله عنه narrates that the Messenger of Allaah ﷺ said: "When the Azhaan is pronounced, Shaytaan (the devil) turns his back, emitting wind, and runs for his life, to such an extent that

he cannot perceive the sound of the Azhaan; he then returns when the Azhaan is completed. And when the Iqaamah is said, he once more turns his back and runs as far as possible until he cannot hear the Iqaamah. He then returns when one is engaged in Salaah (to divert attention from Salaah), making one remember things which he did not recall to his mind before the Prayer, and that cause him to forget how many Raka'ah he has prayed".

(Sahih Al-Bukhaari - Sahih Muslim)

عن جابر رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: إن الشيطان إذا سمع النداء بالصلاة ذهب حتى يكون مكان الروحاء، قال الراوي، والروحاء من المدينة على ستة وثلاثين ميلاً.
(صحيح مسلم)

Jaabir رضي الله عنه narrates that the Prophet ﷺ said: "When Shaytaan hears the Azhaan, he runs as far as a place called Rawhaa."

The narrator mentions that Rawhaa is approximately 36 miles away from Madinah.
(Sahih Muslim)

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّةً وَلَا إِنْسًا وَلَا شَيْئًا
إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَمَةِ .

«صحيح البخارى»

Abi Saeed Al-Khudri ؓ reports from Rasul-lullaah ﷺ: “Wherever the sound of the Azhaan reaches, the humans, the jinns and everything that hears the Mu’azh-zhin’s Azhaan will bear witness on the Day of Judgement for him (the Mu’azh-zhin).”

(Sahih Al-Bukhaari)

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَمَةِ .

«صحيح مسلم»

Mu’aawiyah ؓ reports: “I heard the Messenger of Allaah ﷺ saying: ‘The Mu’azh-zhin will have a long neck on the Day of Qiyaamah’”.

(Sahih Muslim)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيَمَةِ ،

عَبْدُهُ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوْلَاهُ، وَرَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ،
وَرَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ، كُلَّ يَوْمٍ وَلَيْلَةٍ .

«جامع الترمذى»

Abdullaah bin Umar ؓ narrates from Rasul-lullaah ﷺ that on the Day of Resurrection, three types of people will be on pillars of musk:

(1) The slave who has fulfilled Allaah's ﷻ rights and duties as well as those of his master,

(2) The Imaam whose Muqtadi (followers) are happy with him due to his piety and Imaamah (leadership),

(3) The person who calls people to the Masjid for Prayer five times, every day and night.

(Jaame' At-Tirmizhi)

عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: مَنْ أَدَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا،
كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ .

«جامع الترمذى، سنن أبى داود، سنن ابن ماجه»

Abdullaah bin Abbaas ؓ reports from the Noble Messenger ﷺ: “Whosoever calls the Azhaan for seven years solely for the pleasure of Allaah ﷻ

and the acquisition of Thawaab (reward), he will be saved from the fire of Jahannam.”

(Jaame' At-Tirmizhi - Sunan Abi Daawud - Sunan Ibn Maajah)

Anas ؓ narrates from Rasul-lullaah ﷺ:

إِذَا أُذِنَ فِي قَرْيَةٍ أَمَّنَهَا اللَّهُ عَزَّ وَجَلَّ مِنْ عَذَابِهِ ذَلِكَ الْيَوْمَ.

(ترغيب مندری)

“When the Azhaan is called in a town or a village, Allaah ﷻ saves that town or village from a punishment which is to occur on that day”.

(Targheeb Munzhiri)

These Ahaadith Mubaarak highlight the eminence and honour of the Mu'azh-zhin. The Azhaan involves calling people towards virtue and the worship of Allaah ﷻ in the form of Salaah. Consequently, the Mu'azh-zhin receives the reward for the Salaah of all those who hear his Azhaan and thereby attend the Masjid for Salaah.

The phrase “will have a long neck” has been given a number of different interpretations. One of them is that it refers to those who long for Allaah's ﷻ Mercy more than anyone else. The second interpretation is that their necks will grow long on the Day of Judgment so that perspiration will not reach them, as all will sweat on that day

according to the extent of their evil deeds; sweat will reach up to the ankles, knees, hips and shoulders of different individuals. In the case of some unfortunate people, sweat will even reach up to their mouths.

Another interpretation is that those who call towards Prayer will have a long neck, symbolising their honour and great status on the Day of Qiyaamah.

وَاللَّهُ سُبْحَانَهُ أَعْلَمُ

Allaah ﷻ knows best.



The Methodology Of The Azhaan



here are various ways of performing the Azhaan, as instructed by the Prophet ﷺ through the Ahaadith Mubaarak.

The first method is described by Imaam Abu Hanifah رحمه الله عليه and Imaam Ahmad bin Hambal رحمه الله عليه. It begins with the repetition of this phrase four times in a loud tone of voice:

اللَّهُ أَكْبَرُ

Allaah is the greatest

اللَّهُ أَكْبَرُ

Allaah is the greatest

اللَّهُ أَكْبَرُ

Allaah is the greatest

اللَّهُ أَكْبَرُ

Allaah is the greatest

Then the following is recited twice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none worthy of worship but Allaah

The next phrase again is recited twice:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is Allaah's Messenger

The following phrase is recited twice:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

This phrase is also recited twice:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The initial phrase of the Azhaan is now repeated,
but this time only twice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

The Azhaan concludes with a single statement:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

Thus, there are fifteen phrases in total in this
Azhaan. This method of reciting the Azhaan is in
accordance with the dreams reported by Umar
Al-Khattaab رضي الله عنه and Abdullaah bin Zaid رضي الله عنه.

The second method of calling the Azhaan is to say
the following phrase four times in a loud tone of
voice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

Then the following phrase is recited twice in a soft tone:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

The next phrase is also recited twice in a soft tone:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

These same four phrases are then repeated in the same sequence but in a much louder tone of voice. The next phrase is then proclaimed twice:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is also recited twice:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The initial words of the Azhaan are then stated twice:

الله أكبر

Allaah is the
greatest

الله أكبر

Allaah is the
greatest

The Azhaan concludes with the single statement:

لَا إِلَهَ إِلَّا اللهُ

There is none worthy of
worship but Allaah

In this method there are nineteen phrases in the Azhaan. It is known as 'Tarjee', and is the preferred method of Imaam Shaafi'ee رحمه الله عليه. 'Tarjee' means to repeat, and it draws its origin from the fact that the Prophet ﷺ ordered Abu Mahzhurah to repeat:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ

I testify that there is none
worthy of worship but Allaah

and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

Each of these two phrases is thus recited a total of four times, with two sets of the sequence described above. Abu Mahzhurah ﷺ says the Prophet ﷺ himself instructed him in this way of calling the Azhaan.

The third method of calling the Azhaan is also mentioned in a Hadith by Abu Mahzhurah رضي الله عنه in Sahih Muslim, which Imaam Maalik رحمة الله عليه has incorporated into his Mazh-hab. This method involves first reciting the following phrase twice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

Then reciting the next phrase twice in a soft tone:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

Similarly, the next phrase is recited twice in a soft tone:

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

These same four phrases are then repeated in the same sequence but in a louder tone of voice. The next phrase is recited twice:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is also recited twice:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The initial phrase of the Azhaan is then recited twice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

The Azhaan concludes with the single statement:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

There are thus seventeen phrases in this Azhaan.

The Methodology Of The Iqaamah



qaamah may also be recited in three different ways, as reported in the Ahaadith.

The first method is to say the following phrase four times in a single breath:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

حَيَّ عَلَى الْفَلَاحِ
Come towards
success

حَيَّ عَلَى الْفَلَاحِ
Come towards
success

The initial phrase of the Azhaan is then recited twice:

اللَّهُ أَكْبَرُ
Allaah is the
greatest

اللَّهُ أَكْبَرُ
Allaah is the
greatest

The Azhaan concludes with the single statement:

لَا إِلَهَ إِلَّا اللَّهُ
There is none worthy
of worship but Allaah

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اللَّهُ أَكْبَرُ
Allaah is the
greatest

اللَّهُ أَكْبَرُ
Allaah is the
greatest

اللَّهُ أَكْبَرُ
Allaah is the
greatest

The next phrase is recited twice in a single breath:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

The next phrase is also recited twice in one breath:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

The following phrase is then recited twice:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is also recited twice:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

A phrase not present in the Azhaan is added here,
and recited twice:

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

The initial phrase of the Iqaamah is then recited twice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

The Iqaamah concludes with the following phrase, recited once:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of
worship but Allaah

There are seventeen phrases in the Iqaamah in this methodology, which was preferred by Imaam Abu Hanifah رحمه الله عليه.

عَنْ أَبِي مَحْذُورَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً.

جامع الترمذی، سنن أبي داود،

سنن النسائي، سنن ابن ماجه

Abi Mahzhurah ؓ reports that the Messenger of Allaah ﷺ taught him nineteen verses in the Azhaan and seventeen verses in the Iqaamah. (Jaame' At-Tirmizhi - Sunan Abi Daawud - Sunan An-Nasaa'ee - Sunan Ibn Maajah)

The second method of reciting the Iqaamah is to begin with the following phrase twice in one breath:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

The next phrase is recited once and in one breath:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

Similarly, the next phrase is recited once and in a
single breath:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

This is followed by this phrase recited once, again
in one breath:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is recited once, also in one
breath:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The following phrase is then recited twice in one
breath:

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

And then the next phrase is recited twice in one
breath:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

Finally, the concluding phrase of the Iqaamah is
recited just once, and in one breath:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

Thus this version features a total of eleven phrases. This Iqaamah is in accordance with the preferred view of Imaam Shaafi'ee رحمة الله عليه and Imaam Ahmad bin Hambal رحمة الله عليه.

The final method is the technique preferred by Imaam Maalik رحمة الله عليه. Here, each phrase is recited only once, with the exception of "Allaahu-Akbar" which is recited twice at the beginning and twice towards the end. Each phrase (or phrase recited twice) is recited in a single breath:

الله أكبر

Allaah is the greatest

الله أكبر

Allaah is the greatest

أشهد أن لا إله إلا الله

I testify that there is none worthy of worship but Allaah

أشهد أن محمدًا رسول الله

I testify that Muhammad ﷺ is Allaah's Messenger

حَيَّ عَلَى الصَّلَاةِ

Come for Salaah

حَيَّ عَلَى الْفَلَاحِ

Come towards success

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready for Jamaa'ah

الله أكبر

Allaah is the greatest

الله أكبر

Allaah is the greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship but Allaah

Thus there are only ten phrases in this approach.

أَمِيرِ بِلَالٍ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ .

(صحيح مسلم)

Anas ؓ narrates that the Prophet of Allaah ﷺ commanded Bilaal ؓ to recite the phrases twice in the Azhaan and once in Iqaamah.

(Sahih Muslim)

On the basis of the above Hadith, Imaam Maalik رحمه الله عليه argues that when the Prophet of Allaah ﷺ commanded Bilaal ؓ to recite the Iqaamah phrases only once, this also applied to the phrase:

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

During the era of Imaam Maalik رحمه الله عليه, the people of Madinatul-Munawwarah practiced this method of Iqaamah.

However, Allaamah Ibn Al-Qayyim رحمه الله عليه states that there is no established fact regarding the Messenger ﷺ reciting this phrase only once. Allaamah Ibn Abdul-Barr Maaliki رحمه الله عليه says that in all circumstances, this phrase would have been recited twice.

According to Imaam Abu Hanifah رحمه الله عليه the most significant and virtuous Azhaan is the method of Bilaal ؓ, as Bilaal ؓ recited this very Azhaan throughout the entire lifetime of our beloved Prophet ﷺ.

The second and third methods of Azhaan, in accordance with the views of Imaam Shaafi'ee رحمه الله عليه and Imaam Maalik رحمه الله عليه respectively, are not well-supported by proof in the eyes of Imaam Abu Hanifah رحمه الله عليه because:

(A) When Abdullaah bin Zaid ؓ mentioned his dream to the Prophet ﷺ, He ﷺ instructed Bilaal ؓ to pronounce the Azhaan as explained in the dream.

(B) Bilaal ؓ recited the Azhaan in this manner throughout the entire life of our Noble Messenger ﷺ until the day the Messenger ﷺ departed from this world.

(C) If Tarjee' was to be an element of the Azhaan, then the Prophet of Allaah ﷺ would have directed His beloved Mu'azh-zhin Bilaal ؓ to call the Azhaan with Tarjee'. However, there is no narration of Bilaal ؓ pronouncing the Azhaan with Tarjee', which suggests that Tarjee' is not part of the essence or purpose of the Azhaan.

Similarly, from amongst the three methods of Iqaamah the first is arguably the most valid

because, on returning from the battle of Hunain in the 8th Hijrah, the Messenger of Allaah ﷺ trained Abu Mahzhurah رضى الله عنه to pronounce and call the Iqaamah in this very style, as preferred by Imaam Abu Hanifah رحمه الله and his followers.



The Azhaan Of Fajr Salaah



In the Azhaan of Fajr Salaah there is a supplementary phrase. After reciting the following phrase twice:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

It is necessary to recite this phrase twice:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Salaah is better than
sleeping

This phrase was not initially part of the Azhaan. Its legitimacy derives from an incident where Bilaal ؓ went to rouse the Prophet ﷺ for Fajr Salaah and found Him asleep. Bilaal ؓ twice said:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، يَا رَسُولَ اللَّهِ
Salaah is better than sleeping,
O Prophet of Allaah

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، يَا رَسُولَ اللَّهِ
Salaah is better than sleeping,
O Prophet of Allaah

On hearing this, our beloved Prophet ﷺ opened His eyes and said:

مَا أَحْسَنَ هَذَا يَا بِلَالُ ! إِيَّاهُ فِي أَذَانِكَ .
(كنز العمال)

What a beautiful phrase this is O Bilaal!
Incorporate it in your Azhaan [for Fajr Salaah].
(Kanz Al-Ummaal)

From that point onwards, Bilaal bin Rabaah ؓ included this phrase in his Azhaan for Fajr Salaah.

In the 8th Hijrah when the Prophet of Allaah ﷺ educated Abu Mahzhurah ؓ regarding the Azhaan, He ﷺ said:

فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ :

When it is time for Fajr Salaah declare
in your Azhaan:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Salaah is better than
sleeping

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Salaah is better than
sleeping

اللَّهُ أَكْبَرُ
Allaah is the
greatest

اللَّهُ أَكْبَرُ
Allaah is the
greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

«سنن أبي داود»

(Sunan Abi Daawud)

However, it is not permissible to include the
phrase:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

in the Azhaan of any Salaah other than Fajr
Salaah.

Bilaal ؓ narrates that the Messenger of Allaah ﷺ
said to me:

لَا تُثَوِّنَنَّ فِي شَيْءٍ مِنَ الصَّلَوَاتِ إِلَّا فِي صَلَاةِ الْفَجْرِ.

«جامع الترمذی، سنن ابن ماجه»

Do not include [in the Azhaan]:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

for any Salaah, with the exception of Fajr Salaah
(Jaame' At-Tirmizhi - Sunan Ibn Maajah)



The Rules Of The Azhaan And Iqaamah



he commands and precepts of the Azhaan and Iqaamah are Sunnah Al-Mu'ak-kidah for the five compulsory daily Salaah, as they are for the two Azhaans and the Iqaamah of Jumu'ah Salaah. It is written in Al-Hidaayah (a classical book of Islaamic law):

الْأَذَانُ سُنَّةٌ لِلصَّلَاةِ الْخَمْسِ وَالْجُمُعَةِ ، لَا سِوَاهَا لِلنَّقْلِ الْمَتَوَاتِرِ .

Azhaan is Sunnah Al-Mu'ak-kidah for the five Fardh Salaah and Jumu'ah Salaah; with the exception of these Salaah, it is not Sunnah.

In Tahtaawi it is written:

وَكَذَا الْإِقَامَةُ سُنَّةٌ مُؤَكَّدَةٌ لِلْفَرَائِضِ ، وَمِنْهَا الْجُمُعَةُ ،

فَلَا يُؤَذَّنُ لِعِيدٍ ، وَإِسْتِسْقَاءٍ ، وَجَنَازَةٍ ، وَوَيْتَرٍ .

﴿طحاوى﴾

And likewise Iqaamah is also Sunnah Al-Mu'ak-kidah for Fardh Salaah, and the Jumu'ah Salaah is the same as the Fardh Salaah; thus, there will be no Azhaan and Iqaamah for Eid Salaah, Istisqaah Salaah (Prayers for rain), Janaazah Salaah, Witr Salaah, Kusooof and Khusooof Salaah (Prayers for solar and lunar eclipses), Haajah Salaah (Prayers for the fulfilment of a need), Istikhaarah Salaah (Prayers seeking guidance), Tahiy-yatul-Wudhu Salaah, Tahiy-yatul-Masjid Salaah, Taraawih Salaah, Tahajjud Salaah and all other Sunnah and Nafil Salaah.

(Tahtaawi)

As already mentioned, there is no Azhaan or Iqaamah for the announcement of Tahajjud Salaah. When Bilaal bin Rabaah ؓ pronounced the Azhaan at the time of Suhoor during the lifetime of the beloved Prophet of Allaah ﷺ, this was to conclude the Suhoor during the month of Ramadhaan Ash-Shareef.

The Azhaan and the Iqaamah are not Sunnah Al-Mu'ak-kidah for every individual living in a town or village. They are instead Sunnah Al-Mu'ak-kidah Alal-Kifaayah, which means that if a single person gives Azhaan in a town or a village, it will be adequate for the entire town or village.

The Masnoon Technique Of Pronouncing The Azhaan



The Masnoon prerequisites for reciting the Azhaan are to be ritually pure, and facing the Qiblah (the direction of the Ka'bah, in Makkatul-Mukarramah). It is vital for the Mu'azh-zhin to be clean from both types of Hadath (impurity), namely Hadath Al-Akbar (to be in need of an obligatory bath) and Hadath Al-Asghar (to be without ablution).

Abi Hurayrah رضي الله عنه states:

لَا يَنَادِي بِالصَّلَاةِ إِلَّا مُتَوَضِّئًا .

«سنن الكبرى»

Do not pronounce the Azhaan except in the state of Wudhu.
(*Sunan Al-Kubraa*)

To go against this advice is Makrooh At-Tahrimi; similarly, it is a sin to recite the Azhaan and the Iqaamah when a person is in need of an obligatory bath. However, if they are recited by a person in such a state, then only the Azhaan must be repeated.

The Azhaan and the Iqaamah should be pronounced whilst standing; the Angels recited the Azhaan and Iqaamah in a standing position.

Waa'il bin Hujr رضي الله عنه says:

حَقٌّ وَسُنَّةٌ مَسْنُونَةٌ أَنْ لَا يُؤْذِنَ الرَّجُلُ إِلَّا وَهُوَ طَاهِرٌ، وَلَا يُؤْذِنُ إِلَّا وَهُوَ قَائِمٌ .

«سنن الكبرى للبيهقي»

It is essential and Sunnah Al-Mu'ak-kidah to say the Azhaan in a state of purity and to say the Azhaan whilst standing up.
(*Sunan Al-Kubraa Lil-Baihaqi*)

It is Mustahab to place the fingers into the ears while reciting. Sa'd bin Qardh رضي الله عنه, the Mu'azh-zhin of the Prophet ﷺ in Masjid Al-Qubaa, reports:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

أَمَرَ بِلَالًا أَنْ يَجْعَلَ إصْبَعِيهِ فِي أُذُنَيْهِ،

The Messenger of Allaah ﷺ ordered Bilaal to place his fingers in his ears (when calling the Azhaan)

قَالَ: إِنَّهُ أَرْفَعُ لَصَوْتِكَ.

And said: "It will make you raise your voice".

(سنن ابن ماجه)

(Sunan Ibn Maajah)

It is also mentioned that Abu Mahzhurah joined his four fingers and placed them over his ears.

By contrast, placing the fingers or covering the ears whilst calling out the Iqaamah is not Masnoon, as the Iqaamah is recited with a low tone and covering or placing the fingers in the ears gives volume to the voice. (Shaami)

وَلَا يَضَعُ الْمُقِيمُ إصْبَعِيهِ فِي أُذُنَيْهِ لِأَنَّهَا أَخْفَضُ.

(شامي)

Taking into consideration these rules and recommendations, the Azhaan should be called in a loud tone of voice, with appropriate pauses between each phrase.

The Mu'azh-zhin should turn towards the right side whilst saying:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

Similarly, he should turn towards the left side whilst reciting:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

This is the case even when the Azhaan is recited using a microphone system.

وَيَسْتَحِبُّ أَنْ يُحَوِّلَ وَجْهَهُ يَمِينًا بِالصَّلَاةِ وَيَسَارًا بِالْفَلَاحِ:
And it is Mustahab when calling the Azhaan to turn the face towards the right side on reaching the phrases:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

And towards the left side on:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

طحاوى

(Tahtaawi)

It is narrated in Sunan Abi Daawud:

فَإَذِّنْ ، فَلَمَّا بَلَغَ حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ ،
لَوْى عُنُقَهُ يَمِينًا وَشِمَالًا ، وَلَمْ يَسْتَدِرْ .

(سنن أبي داود)

Bilal called the Azhaan, and when he reached

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

and

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

he turned his face towards the right and the left side and did not turn his chest.

It is clear from the above Hadith that whilst turning the face to the right and left the feet of the Mu'azh-zhin should remain in a fixed position on the ground, with the chest directed towards Qiblah. It is sad to witness numerous callers of the Azhaan steering their chest away from the direction of Qiblah; this approach is totally inaccurate and should be avoided.

يَحْوِلُ وَجْهَهُ لَا صَدْرَهُ وَلَا قَدَمَيْهِ .

(شامي)

Turn the face [when reciting "Salaah" and "Falaah" in Azhaan] and refrain from turning the chest and feet.

(Shaami)

The pauses between the phrases of the Azhaan should be sufficiently long to allow listeners to recite their responses, as described in a later section.



The Masnoon Technique Of Pronouncing The Iqaamah



The Masnoon and desirable method of Iqaamah is to recite the following phrase four times in one breath and then pause:

اَللّٰهُ اَكْبَرُ

Allaah is the
greatest

اَللّٰهُ اَكْبَرُ

Allaah is the
greatest

اَللّٰهُ اَكْبَرُ

Allaah is the
greatest

اَللّٰهُ اَكْبَرُ

Allaah is the
greatest

Then to recite the following phrase twice in a breath, then pause:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

The next phrase is also recited twice in a breath,
followed by a pause:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

The following phrase is then recited twice,
followed by a pause:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is also recited twice, followed by
a pause:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The next phrase is recited twice in two different
breaths, with a pause after each:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

The next phrase is also recited twice in a breath,
followed by a pause:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

The following phrase is then recited twice,
followed by a pause:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

The next phrase is also recited twice, followed by
a pause:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

The next phrase is recited twice in two different
breaths, with a pause after each:

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

Next, recite the following phrase twice:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

The final phrase of the Iqaamah is recited only once:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

In Jaame' At-Tirmizhi, Jaabir ؓ reports that the Prophet of Allaah ﷺ said to Bilaal ؓ:

إِذَا أَدْنَتْ فَتَرَسَّلْ ، وَإِذَا أَقَمْتَ فَاحْدَرْ .

﴿جامع الترمذی﴾

When calling the Azhaan stop and wait between the phrases and stretch the words of the Azhaan and when you say the Iqaamah recite it quickly without breaking the breath and pulling the words.

(Jaame' At-Tirmizhi)

It is mentioned in Badaa-e' As-Sanaa-e':

وَمِنْهَا أَنْ يَفْصَلَ بَيْنَ كَلِمَتِي الْأَذَانِ بِسَكْتَةٍ ، وَلَا يَفْصَلَ بَيْنَ كَلِمَتِي
الْإِقَامَةِ بَلْ يَجْعَلُهَا كَلَامًا وَاحِدًا .

﴿بدائع الصنائع﴾

In Azhaan between each phrase [of a pair] pause for a little while with Saktah (without breaking the breath), segregating them from each other; and in Iqaamah do not segregate them from each other but incorporate the phrases into one sentence.

It has become customary for people to recite the whole Iqaamah in one or two breaths. This method is totally incorrect and contrary to the

tradition and Sunnah of our beloved Prophet ﷺ. It is clearly explained in Hadith:

أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ .

(صحيح مسلم)

The Prophet ﷺ commanded Bilaal to pronounce two identical phrases of the Azhaan in two separate breaths and one breath in Iqaamah. (Sahih Muslim)

From this we are able to understand that only the two identical phrases in Iqaamah are recited in one breath. Reciting the whole Iqaamah in just one or two breaths is opposed to the tradition, and should be avoided at all times.

In Azhaan lengthening the words and stopping after every phrase is Masnoon, and any method contrary to this is Makrooh; in fact, it would be Mustahab to repeat the Azhaan in such a case. Likewise, in Iqaamah, breaking the breath on every phrase and not stretching the words is Sunnah. However, Iqaamah need not be repeated, since it was not verified. (Shaami)

وَيَتَرَسَّلُ فِيهِ بِسَكْتَةٍ بَيْنَ كُلِّ كَلِمَتَيْنِ ، وَيَكْرَهُ تَرْكَهُ ، وَتَنْدُبُ إِعَادَهُ

ثُمَّ قَالَ وَيَحْدُرُ فِيهَا ، فَلَوْ تَرَسَّلَ لَمْ يَعْدهَا فِي الْأَصَحِّ .

(شامي)

It is mentioned in Shaami:

إِنَّ السُّنَّةَ أَنْ يُسَكِّنَ الرَّاءَ مِنْ : اللَّهُ أَكْبَرُ الْأَوَّلِ أَوْ يَصِلَهَا بِاللَّهِ أَكْبَرُ الثَّانِيَةِ ، فَإِنْ سَكَّنَهَا كَفَى ، وَإِنْ وَصَلَهَا نَوَى سَكُونًا فَحَرَكَ الرَّاءَ بِالْفَتْحَةِ ، فَإِنْ ضَمَّهَا خَالَفَ السُّنَّةَ .

(شامي)

Verily the Sunnah methodology in both the Azhaan and Iqaamah is to recite the initial Allaahu-Akbar with a Saakin, or to incorporate it with the second Allaahu-Akbar. If recited with a Saakin on the first Allaahu-Akbar it will be adequate, and if incorporated with the second Allaahu-Akbar then making intention of a Sukoon recite the letter Raa of Allaahu-Akbar with a Fat'hah; however if recited with a Dhammah it is contrary to the Tradition and Sunnah.

It is Masnoon in the Azhaan and Iqaamah to recite the final letter of each phrase with a Saakin (Jazm); reciting it with a Harakah is opposed to the Sunnah. For example, the following is most correct:

tradition and Sunnah of our beloved Prophet ﷺ. It is clearly explained in Hadith:

أَمْرٌ بِلَالٍ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ .

(صحيح مسلم)

The Prophet ﷺ commanded Bilaal ؓ to pronounce two identical phrases of the Azhaan in two separate breaths and one breath in Iqaamah. (Sahih Muslim)

From this we are able to understand that only the two identical phrases in Iqaamah are recited in one breath. Reciting the whole Iqaamah in just one or two breaths is opposed to the tradition, and should be avoided at all times.

In Azhaan lengthening the words and stopping after every phrase is Masnoon, and any method contrary to this is Makrooh; in fact, it would be Mustahab to repeat the Azhaan in such a case. Likewise, in Iqaamah, breaking the breath on every phrase and not stretching the words is Sunnah. However, Iqaamah need not be repeated, since it was not verified. (Shaami)

وَيَتَرَسَّلُ فِيهِ بِسَكْتَةٍ بَيْنَ كُلِّ كَلِمَتَيْنِ ، وَيَكْرَهُ تَرْكَهُ ، وَتَنْدُبُ إِعَادَهُ

ثُمَّ قَالَ وَيَحْدُرُ فِيهَا ، فَلَوْ تَرَسَّلَ لَمْ يُعْدَهَا فِي الْأَصَحِّ .

(شامى)

It is mentioned in Shaami:

إِنَّ السُّنَّةَ أَنْ يُسَكِّنَ الرَّاءَ مِنْ : اللَّهُ أَكْبَرُ الْأَوَّلِ أَوْ يَصْلَهَا بِاللَّهِ أَكْبَرُ الثَّانِيَةِ ، فَإِنْ سَكَّنَهَا كَفَى ، وَإِنْ وَصَلَهَا نَوَى سَكُونًا فَحَرَّكَ الرَّاءَ بِالْفَتْحَةِ ، فَإِنْ ضَمَّهَا خَالَفَ السُّنَّةَ .

(شامى)

Verily the Sunnah methodology in both the Azhaan and Iqaamah is to recite the initial Allaahu-Akbar with a Saakin, or to incorporate it with the second Allaahu-Akbar. If recited with a Saakin on the first Allaahu-Akbar it will be adequate, and if incorporated with the second Allaahu-Akbar then making intention of a Sukoon recite the letter Raa of Allaahu-Akbar with a Fat'hah; however if recited with a Dhammah it is contrary to the Tradition and Sunnah.

It is Masnoon in the Azhaan and Iqaamah to recite the final letter of each phrase with a Saakin (Jazm); reciting it with a Harakah is opposed to the Sunnah. For example, the following is most correct:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

In this case, to recite with a Fat'hah is also
permissible:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

However, to recite with a Dhammah is against
the Sunnah and should be avoided:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

It is clear that the role of Mu'azh-zhin should be
assigned to a qualified and competent Qaari who
is able to put into practice all the associated rules
and regulations before commencing the great and
noble task of calling people to Salaah with
Jamaa'ah.

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

Answering The Phrases Of The Azhaan And Iqaamah



Whether a man or a woman,
whether ritually clean or unclean,
should respond to the phrases of
the Azhaan and Iqaamah.

The beloved wife of our Noble Prophet ﷺ,
Maymunah رَضِيَ اللَّهُ عَنْهَا, reports that Rasul-lullaah ﷺ,
whilst standing in between the Saf (rows) of the
As-haab (male companions) and Sahaabiyah (female companions), said:

يَا مَعْشَرَ النِّسَاءِ! إِذَا سَمِعْتَنَ أَذَانَ هَذَا الْحَبَشِيِّ
وَإِقَامَتَهُ فَقُلْنَ كَمَا يَقُولُ.

(ترغيب منذرى)

O assembly of ladies, when you hear the Azhaan
and Iqaamah of this "Habshi" (Bilaal) ﷺ, then
repeat what he recites.
(Targheeb Munzhiri)

Responding to the Azhaan and Iqaamah generally involves repeating the phrases heard, with a few exceptions.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ مُؤَذِّنٌ.
(سنن أبي داود)

Abi Saeed Al-Khudri ؓ reports that the Messenger ﷺ said: "When you hear the Azhaan then recite what the Mu'azh-zhin recites (in reply)".

(Sunan Abi Daawud)

عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي لَعِنْدَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ إِذَا أَدَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ: كَمَا قَالَ مُؤَذِّنُهُ حَتَّى إِذَا قَالَ حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَلَمَّا قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَقَالَ بَعْدَ ذَلِكَ مَا قَالَ الْمُؤَذِّنُ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ.
(مشكاة المصابيح)

Alqamah bin Waqqaas ؓ says: "I was with Mu'aawiyah ؓ when his Mu'azh-zhin recited the

Azhaan; Mu'aawiyah ؓ repeated the same phrases as his Mu'azh-zhin until the Mu'azh-zhin reached,

حَيَّ عَلَى الصَّلَاةِ
Come for
Salaah

Mu'aawiyah ؓ replied by saying:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power and might except from Allaah.

And when the Mu'azh-zhin said:

حَيَّ عَلَى الْفَلَاحِ
Come towards
success

Mu'aawiyah ؓ said:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

There is no power and might except from Allaah, the most High, the most Great.

He then repeated the same phrases as the Mu'azh-zhin and said, 'I heard the Prophet of Allaah ﷺ saying the same as this'.

(Mishqaah Al-Masaabih)

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَوْ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ بِلَالَ أَخَذَ فِي الْإِقَامَةِ فَلَمَّا أَنْ قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقَامَهَا اللَّهُ وَأَدَامَهَا، وَقَالَ فِي سَائِرِ الْإِقَامَةِ كُنْ حَذِيثٌ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي الْأَذَانِ.

(سنن أبي داود)

Abi Umaamah ؓ, or some other Companions ؓ of the Prophet ﷺ, reported that Bilaal ؓ started calling the Iqaamah, and when he said:

قَدْ قَامَتِ الصَّلَاةُ

The Salaah is ready
for Jamaa'ah

The Messenger of Allaah ﷺ responded by saying:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

May Allaah establish it and keep it forever

And he responded to the rest of the Iqaamah as mentioned in the Hadith of Umar ؓ in the Azhaan.

(Sunan Abi Daawud)

Similarly, it has become customary to recite:

صَدَقْتَ وَبَرَرْتَ

You have spoken the truth and you
have done good

in reply to the Azhaan of Fajr Salaah, after:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

Although in reality this is not authenticated from the Sahih Ahaadith of our beloved Messenger ﷺ, however, there is no harm in reciting this phrase.

Glad Tidings And Blessings For The Replier



reat virtues, rewards and blessings are mentioned in the Ahaadith for answering the phrases of the Azhaan.

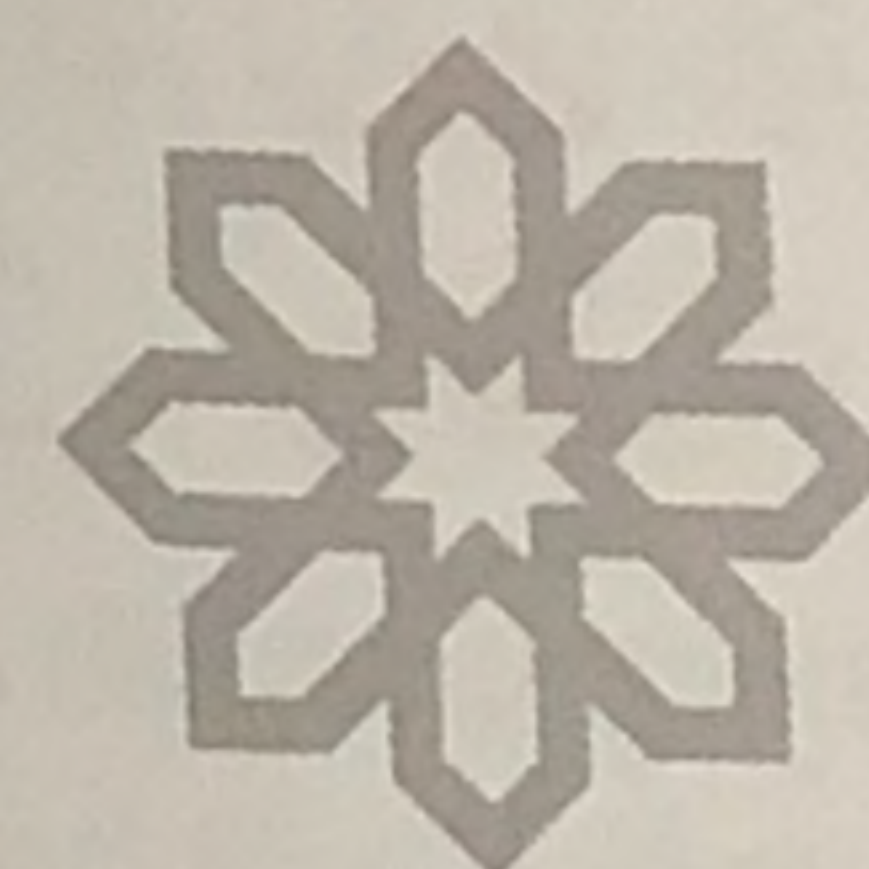
It is reported in Sahih Muslim on the authority of Umar Al-Khattaab ؓ that the Messenger ﷺ said: "When the Mu'azh-zhin recites the Azhaan and a person from amongst you repeats the phrases with a truthful and sincere heart, he will enter into Paradise."

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ أَذَّنَ ثِنْتَيَ عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ
وَكُتِبَ لَهُ بِتَأْذِينِهِ فِي كُلِّ يَوْمٍ سِتُّونَ
حَسَنَةً وَلِكُلِّ إِقَامَةٍ ثَلَاثُونَ حَسَنَةً.

﴿سنن ابن ماجه﴾

Abdullaah bin Umar ؓ narrates that the Apostle ﷺ said: "Whosoever proclaims the Azhaan for twelve years, Paradise becomes incumbent for him and sixty merits are recorded for him every day for every Azhaan, and thirty merits for every Iqaamah."

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(Sunan Ibn Maajah)



Salutation And The Du'aa After The Azhaan And Its Rewards



n the completion of the Azhaan, the listeners should recite Durood (salutation) upon the Messenger ﷺ and ask for Wasilah (intercession), which is mentioned in the Masnoon Du'aa (supplication).

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيْهِ،
فَإِنَّهُ مَنْ صَلَّى عَلَى صَلَاةٍ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا
ثُمَّ سَلَّوْا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ
مِنْ عِبَادِ اللَّهِ وَأَرْجُوا أَنْ أَكُونَ أَنَا هُوَ،
فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ.

(صحيح مسلم)

Abdullaah bin Amr bin Al-Aas ﷺ reports that the Messenger of Allaah ﷺ said: "When you hear the Mu'azh-zhin, then recite what he recites and

then send salutations to Me; and whosoever sends one salutation to Me, Allaah ﷻ will send ten salutations to him. Then ask Allaah ﷻ for Wasilah for Me, which is a rank in Paradise which will not be granted except to a servant from the servants of Allaah ﷻ, and I wish and hope that it will be myself. Thus, whosoever asks Wasilah for Me, then my intercession will become lawful and incumbent for him".

(Sahih Muslim)

The Durood is as follows, although any similar Durood may also be recited:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allaah ﷻ I Shower your mercy upon Muhammad ﷺ and the followers of Muhammad ﷺ, as you showered your mercy upon Ebraahim عليه السلام and the followers of Ebraahim عليه السلام.

Behold, you are Praiseworthy, Glorious.

O Allaah ﷻ I Shower your blessings upon Muhammad ﷺ and the followers of Muhammad ﷺ, as you showered your blessings upon

Ebraahim عليه السلام and the followers of Ebraahim عليه السلام.
Behold, you are Praiseworthy, Glorious.

The following Du'aa is mentioned in Sahih Al-Bukhaari:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ:

Jaabir رضي الله عنه narrates that the Messenger of Allaah ﷺ said: "Whosoever recites this Du'aa after hearing the Azhaan:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اِنِّ مُحَمَّدًا نِ الْوَسِيْلَةِ وَالْفَضِيْلَةِ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا نِ الَّذِي وَعَدْتَهُ .

O Allaah ﷻ I Lord of this call and of the Salaah about to be established, bestow upon Muhammad ﷺ the Wasilah (intercession), the grace and the lofty rank. Establish Him on Maqaam Al-Mahmood as you have promised Him.

حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَمَةِ .

(صحيح البخارى)

[the Messenger ﷺ continued] it becomes incumbent upon Me to intercede for the reciter."
(Sahih Al-Bukhaari)

The following phrase is mentioned in Sunan Al-Kubraa by Baihaqi as a conclusion to the supplication mentioned above.

اِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Verily you do not go against the Promise.

Another Du'aa described in the Hadith is narrated by Sa'd bin Abi Waqqaas رضي الله عنه, who mentions that the Prophet of Allaah ﷺ said:

"That servant of Allaah ﷻ who, after hearing the Azhaan, says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ،
رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا .

(صحيح مسلم)

I bear witness that none has the right to be worshipped except Allaah ﷻ alone, without partner, and that Muhammad ﷺ is His slave and Messenger. I am pleased with Allaah ﷻ as a Lord, Muhammad ﷺ as a Messenger and Islaam as a Religion.

(Sahih Muslim)

All his sins will be forgiven.”

An additional Du'aa is mentioned in Sunan Abi Daawud by Ummi Salamah رضي الله عنها, who states:

The Prophet of Allaah ﷺ taught me to recite this Du'aa after Maghrib Salaah:

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَايِكَ فَاعْفِرْ لِي .

﴿سنن أبي داود﴾

O Allaah ﷻ this is the hour of the advent of your night and the retreat of your day and the cry of your petitioners. So grant me forgiveness.

(Sunan Abi Daawud)

One should also make Du'aa between the Azhaan and Iqaamah as it will be accepted according to the Ahaadith. Anas رضي الله عنه reports from the Prophet ﷺ:

لَا يَرُدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ .

﴿جامع الترمذی، سنن أبي داود﴾

Du'aa will not be discarded between the time of the Azhaan and Iqaamah.

(Jaame' At-Tirmizhi - Sunan Abi Daawud)

The Delay Between The Azhaan And Iqaamah



ith the exception of Maghrib Salaah, the Mu'azh-zhin should rest and wait between the Azhaan and Iqaamah such that a person who is eating or drinking, or who needs to answer the call of nature, can comfortably finish what they are doing and come to the Masjid to perform Salaah with Jamaa'ah.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

Jaabir رضي الله عنه reports that the Prophet ﷺ said to Bilaal رضي الله عنه:

إِذَا أَدْنَتْ فَتَرَسَّلْ فِي أَذَانِكَ، وَإِذَا أَقَمْتَ فَاحْذَرْ،
وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْإِكْلُ مِنْ أَكْلِهِ،
وَالشَّارِبُ مِنْ شُرْبِهِ، وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ .

﴿جامع الترمذی﴾

When calling the Azhaan, stop and wait between the phrases and stretch the words, and when you say the Iqaamah recite it quickly without breaking the breath and pulling the words. And make the duration between your Azhaan and Iqaamah such that a person eating can finish eating, and a person drinking can finish drinking, and a person entering to answer the call of nature, can do so.

(Jaame' At-Tirmizhi)



Who Should Proclaim The Azhaan And Iqaamah?



he Azhaan and Iqaamah should only be proclaimed by a righteous, God-fearing and committed person. It is narrated on the authority of Abdullaah bin Abbaas

that the Prophet ﷺ said:

لِيُؤْذِنَ لَكُمْ خَيْرُكُمْ .
(سنن أبي داود)

[Only] the best amongst you should call the Azhaan.

(Sunan Abi Daawud)

It is Makrooh for a Jaahil (ignorant) person with no comprehension or expertise of Deen in general, and the rules and regulations of the Azhaan in particular, to call out the Azhaan and Iqaamah. It is written in Kabeeri:

وَيَسْتَحِبُّ أَنْ يَكُونَ الْمُؤَذِّنُ عَالِمًا بِالسُّنَّةِ تَقِيًّا ،
فِيكَرُهُ أَذَانُ الْجَاهِلِ وَالْفَاسِقِ لِقَوْلِهِ عَلَيْهِ السَّلَامُ :
لِيُؤَذِّنَ لَكُمْ خِيَارَكُمْ .

(كبرى)

It is preferable for the Mu'azh-zhin to be knowledgeable about the Sunnah and to be God-fearing; and the Azhaan of the ignorant, or the open sinner is Makrooh, according to the narration: "[Only] the best amongst you should call the Azhaan".

The Mu'azh-zhin should also perform the Iqaamah; it is Makrooh for anyone else to say the Iqaamah without the consent of the Mu'azh-zhin.

It is reported in the Hadith, on the authority of Ziyaad bin Haarith As-Sudaa'ee ؓ, on one occasion, at the time of Fajr Salaah, the Noble Messenger ﷺ commanded me to call the verses of the Azhaan (in the absence of Bilaal bin Rabaah ؓ). Then, when it was time for Jamaa'ah, Bilaal ؓ came to the Masjid intending to call the Iqaamah. However, the Messenger of Allaah ﷺ said:

إِنَّ أَخَا صَدَاءٍ قَدْ أَذَّنَ ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ .

(جامع الترمذی ، سنن أبي داود ، سنن ابن ماجه)

"Your Sudaa'ee brother has already proclaimed the Azhaan, and whosoever calls the Azhaan should call the Iqaamah."

(Jaame' At-Tirmizhi - Sunan Abi Daawud - Sunan Ibn Maajah)



Lengthening And Stretching The Words Of The Azhaan

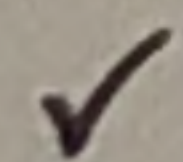


It is Haraam (strictly forbidden) to lengthen those words and letters of the Azhaan which are not letters of Madd (letters which can be lengthened). Those letters which are pronounced with Madd may only be lengthened up to the duration of seven Alifs, according to some Fuqahaa (jurists).

If pronounced incorrectly, it is essential to repeat the Azhaan, according to some Fuqahaa.

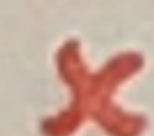
Below are some examples of common mistakes to be avoided:

CORRECT



الله أكبر

INCORRECT



الله أكبر

الله أكبر

الله أكبر

أشهد أن لا إله إلا الله

أشهد أن محمداً رسول الله

أشهد أن محمداً رسول الله

الله أكبر

الله أكبر

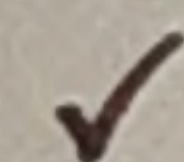
أشهد أن لا إله إلا الله

أشهد أن محمداً رسول الله

أشهد أن محمداً رسول الله

Likewise, in both the Azhaan and the Iqaamah, the phrases below are often pronounced without the correct Makhraj of the letters indicated, which is also incorrect and Haraam.

CORRECT

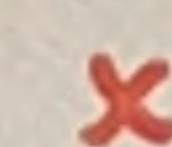


أشهد أن لا إله إلا الله

حي على الفلاح

قد قامت الصلوة

INCORRECT



أشهد ولا إله إلا الله

حي على الفلاة

قد غامت الصلوة

Forgetting The Phrases Of The Azhaan And Iqaamah



It is important that the phrases of the Azhaan and Iqaamah are said in the correct order. However, if the Mu'azh-zhin forgets, then he should repeat everything from the phrase which he forgot onwards.

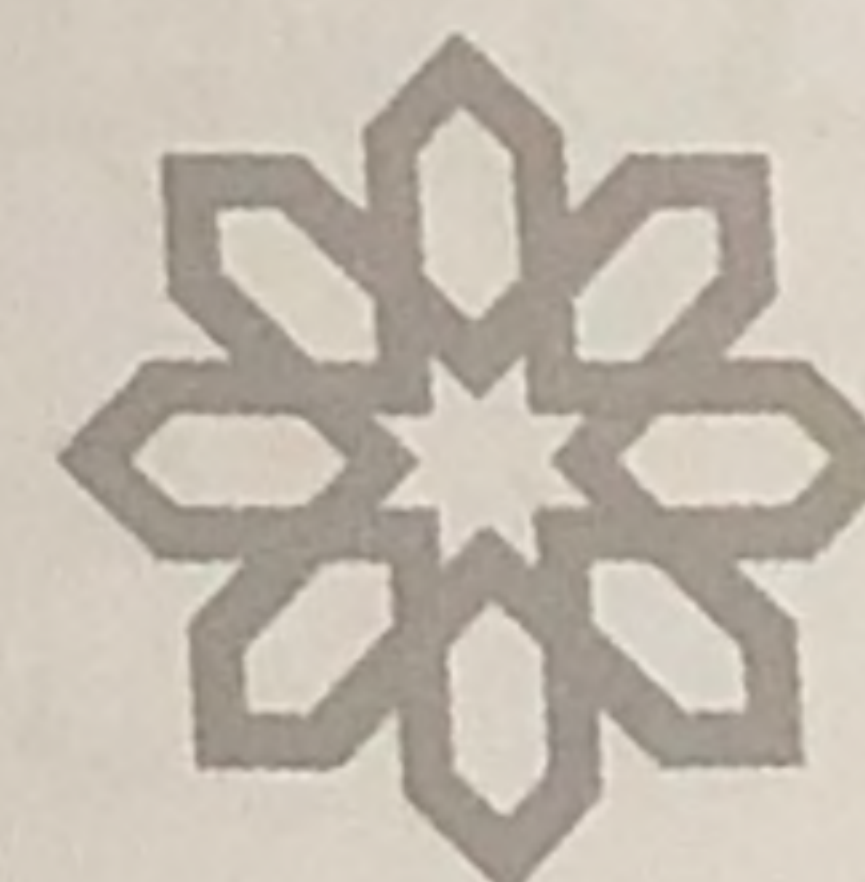
The action to be taken if the Mu'azh-zhin realises he has forgotten to recite the following in the Azhaan for Fajr Salaah:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Salaah is better then
sleeping

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Salaah is better then
sleeping

Depends on when the realisation takes place. If he realises while still pronouncing the Azhaan, then he should repeat the omitted phrase(s) and then recite the rest of the phrases till the end as normal.

However, if he does not repeat the phrase(s) he missed, or realises after completing the Azhaan, then he need not repeat the Azhaan or Iqaamah, although to repeat would be preferable.
(Fataawaa Raheemiyah)



Reciting The Azhaan And Iqaamah Before Prayer Time Commences



It is prohibited to recite the Azhaan and/or the Iqaamah for a Salaah before the time of that Salaah commences. If such a mistake is made, it becomes incumbent upon the Mu'azh-zhin to repeat the Azhaan and/or Iqaamah, as ordered by the Apostle ﷺ when Bilaal ؓ proclaimed the Azhaan before the appropriate time.

Abdullaah bin Umar ؓ narrates:

إِنَّ بِلَالَ أَدْنَ قَبْلَ طُلُوعِ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ يَرْجِعَ فَيُنَادِيَ أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ.
(سنن أبي داود)

Bilaal ؓ called the Azhaan before the onset of Fajr, so the Prophet ﷺ commanded him to return and announce to the people:

“O people, listen! Verily the servant of Allaah [Bilaal] slept [hence this mistake].”
(Sunan Abi Daawud)

Likewise, if some of the phrases of the Azhaan or Iqaamah are called before the commencement of the appropriate Salaah time, then the whole Azhaan or Iqaamah must be proclaimed again, from the beginning. (Shaami)

يُعَادُ أَذَانَ مَوْقِعَ بَعْضِهِ قَبْلَهُ كَالْإِقَامَةِ.
(شامي)



To Walk And Talk Etc. During The Azhaan And Iqaamah



In Kabeer it is mentioned:

وَلَا يَمْشِي فِي الْأَذَانِ وَلَا فِي الْإِقَامَةِ.

Do not walk whilst reciting the Azhaan and Iqaamah.

To talk while pronouncing the Azhaan and Iqaamah is Makrooh, although merely uttering a sentence or two does not necessitate repetition; however, if the Mu'azh-zhin engages in a more substantial discussion lasting for most of the duration of the Azhaan and/or Iqaamah, then it is best and desirable to repeat the Azhaan, but not the Iqaamah. The reason for this distinction is that there is no authentic record of Iqaamah being repeated in the Ahaadith, as there is for the Azhaan.

Where Should The Mu'azh-zhin Stand While Calling The Azhaan?



There is no harm in reciting the Azhaan in the Masjid. There are narrations mentioning the Azhaan being recited both within and outside the Masjid.

Zaid bin Thaabit's رضي الله عنه mother says: "My house was elevated and nearer to the Prophet's صلى الله عليه وسلم Mosque than any other. Before Masjid An-Nabawi صلى الله عليه وسلم was constructed properly, Bilaal رضي الله عنه would climb onto the roof of my house and recite the Azhaan. When Masjid Al-Haraam, the Prophet's صلى الله عليه وسلم Mosque, was built, Bilaal رضي الله عنه would climb onto the Masjid's roof and recite the Azhaan, and a platform was raised on the roof from which the Azhaan could be called."

A Hadith in Sunan Ibn Maajah clearly states that the first Azhaan to be declared was in the Prophet's Mosque صلى الله عليه وسلم.

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قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ صَاحِبَكُمْ
قَدْ رَأَى رُؤْيَا، فَأَخْرَجَ مَعَ بِلَالٍ إِلَى الْمَسْجِدِ فَأَلْقَاهَا عَلَيْهِ،
وَلَيِّنَادِ بِلَالٌ فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ، قَالَ فَخَرَجْتُ
مَعَ بِلَالٍ إِلَى الْمَسْجِدِ فَجَعَلْتُ أَلْقِيهَا عَلَيْهِ وَهُوَ يَنَادِي بِهَا.
(سنن ابن ماجة)

The Prophet ﷺ said [on hearing Abdullaah bin Zaid's ﷺ dream]: "Your Companion has seen a dream, so go to the Masjid with Bilaal ﷺ and utter the words of the Azhaan to him, and Bilaal ﷺ will call the Azhaan, as he has a louder voice than you." Abdullaah bin Zaid ﷺ says: "I went with Bilaal ﷺ to the Prophet's ﷺ Mosque and uttered the phrases of the Azhaan to him. Bilaal ﷺ recited the Azhaan in a loud voice."
(Sunan Ibn Maajah)

However, according to some jurists of the Ahnaaf (the followers of Imaam Abu Hanifah), it is Makrooh to perform the Azhaan in the Masjid without a valid excuse.



An Intelligent Boy Calling The Azhaan And Iqaamah



It is permissible for an intelligent boy to call the Azhaan and Iqaamah, but it is better if a Baaligh (mature) person recites it.
(Aalam Gheeri)

أَذَانُ الصَّبِيِّ الْعَاقِلِ صَحِيحٌ مِنْ غَيْرِ كَرَاهَةٍ فِي
ظَاهِرِ الرِّوَايَةِ، وَلَكِنْ أَذَانُ الْبَالِغِ أَفْضَلُ.
(عالم غیری)



Turning The Face To The Right And Left In Iqaamah



number of individuals believe it is Masnoon to turn the face to the right and left in Iqaamah, as in Azhaan, when reciting these phrases:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

and

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

In reality it is not Masnoon, although there is no harm in it. It is written in Mahmud Ar-Riwaayah:

إِنَّ الْإِقَامَةَ لَيْسَتْ كَلَاذَانَ فِي وُجُوهِ، مِنْهَا وَضَعُ الْإِصْبَعَيْنِ فِي الْأُذُنَيْنِ،
وَكَذَا لَا تَحْوِيلَ فِيهَا، وَكَذَا لَا يَزَادُ فِيهَا
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

(محمود الرواية)

The Iqaamah is dissimilar to the Azhaan in a number of aspects, such as placing the fingers in both ears; and likewise there is no Tahweel (turning the face) [in Iqaamah], and there is no addition of the phrase:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better then
sleeping

It is written in the marginal notes of Imdaad Al-Fataawaa that there are three views about Tahweel (turning the face) in Iqaamah:

1) Prohibition of Tahweel because Iqaamah is a notification for those in attendance, while the Azhaan is an announcement for those who are absent (from the Masjid).

2) If the Masjid is large, then it is permissible to perform Tahweel, otherwise not.

3) In all circumstances, whether the Masjid is large or not, Tahweel should be done.

However, the most correct opinion suggests the exclusion of Tahweel in Iqaamah.

وَاللَّهُ سُبْحَانَهُ أَعْلَمُ

And Allaah ﷻ knows best.



Proclaiming The Azhaan And Iqaamah Sitting Or On A Vehicle



Proclaiming the Azhaan and Iqaamah sitting down is Makrooh. It is permissible to recite the Azhaan when boarding some form of transport, but in no circumstances may one recite the Iqaamah, as Salaah commences immediately after the Iqaamah, and it is prohibited to pray Salaah when boarding transport. (Tahtaawi)

وَيَكْرَهُ أَذَانَ قَائِدٍ وَرَاكِبٍ إِلَّا الْمُسَافِرَ لِضُرُورَةِ السَّيْرِ لِعَدَمِ الْحَاجَةِ إِلَى
الْإِعْلَامِ ، وَأَمَّا الْإِقَامَةُ فَتَكْرَهُ بِإِقْيَامٍ مُطْلَقًا .

﴿طحاوى﴾

Hasan ﷻ reports:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِإِلَالَةٍ فِي سَفَرٍ :

فَأَذَّنَ عَلَى رَاحِلَتِهِ ثُمَّ نَزَلُوا فَصَلُّوا رَكْعَتَيْنِ رَكَعَتَيْنِ ،
ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِهِمُ الصُّبْحَ .
(سنن الكبرى للبيهقي)

The Prophet of Allaah ﷺ commanded Bilaal ؓ on one occasion when travelling, so Bilaal ؓ recited the Azhaan on his transport. Then all descended from their transport and prayed two Raka'ah. Then the Prophet of Allaah ﷺ commanded Bilaal ؓ, so Bilaal ؓ called the Iqaamah and the Messenger ﷺ led the Fajr Salaah.
(Sunan Al-Kubraa)



Facing The Qiblah When Calling The Azhaan And Iqaamah



It is Mustahab to pronounce the Azhaan and Iqaamah facing the direction of Qiblah, although it is not necessary for a traveller to face towards the Qiblah in Azhaan. However, it is Mustahab for a traveller to face towards the Qiblah at the time of Iqaamah, because it is inappropriate to say the Iqaamah on a form of transport when travelling.

Abdullaah Ansaari ؓ came to the blessed gathering of the Messenger ﷺ and said: "O Prophet of Allaah ﷺ! I saw in my dream a man descended from the seven Heavens, stood by a wall facing Qiblah and said:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is none
worthy of worship but Allaah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Muhammad ﷺ is
Allaah's Messenger

Then, turning his face twice towards the right
side, he said:

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

حَيَّ عَلَى الصَّلَاةِ

Come for
Salaah

And then turning his face twice towards the left
side, he said:

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

حَيَّ عَلَى الْفَلَاحِ

Come towards
success

Facing back towards the direction of Qiblah, he
said:

اللَّهُ أَكْبَرُ

Allaah is the
greatest

اللَّهُ أَكْبَرُ

Allaah is the
greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

The man sat down for a short while, then stood again facing the Qiblah and recited the Iqaamah.”



If The Mu'azh-zhin Is In Need Of Ablution



If the Mu'azh-zhin's Wudhu is lost whilst calling the Azhaan or Iqaamah, he must complete the entire recitation and then leave to perform the ablution. However, if the Mu'azh-zhin does not finish, and instead leaves the Azhaan or Iqaamah in order to perform his ablution, then he should repeat the Azhaan or Iqaamah from the beginning (*Aalam Gheeri*).

Despite this, if the Mu'azh-zhin simply continues from where he left the Azhaan or Iqaamah, then it will suffice and he will not need to restart from the beginning.



لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy
of worship but Allaah

The man sat down for a short while, then stood again facing the Qiblah and recited the Iqaamah.”



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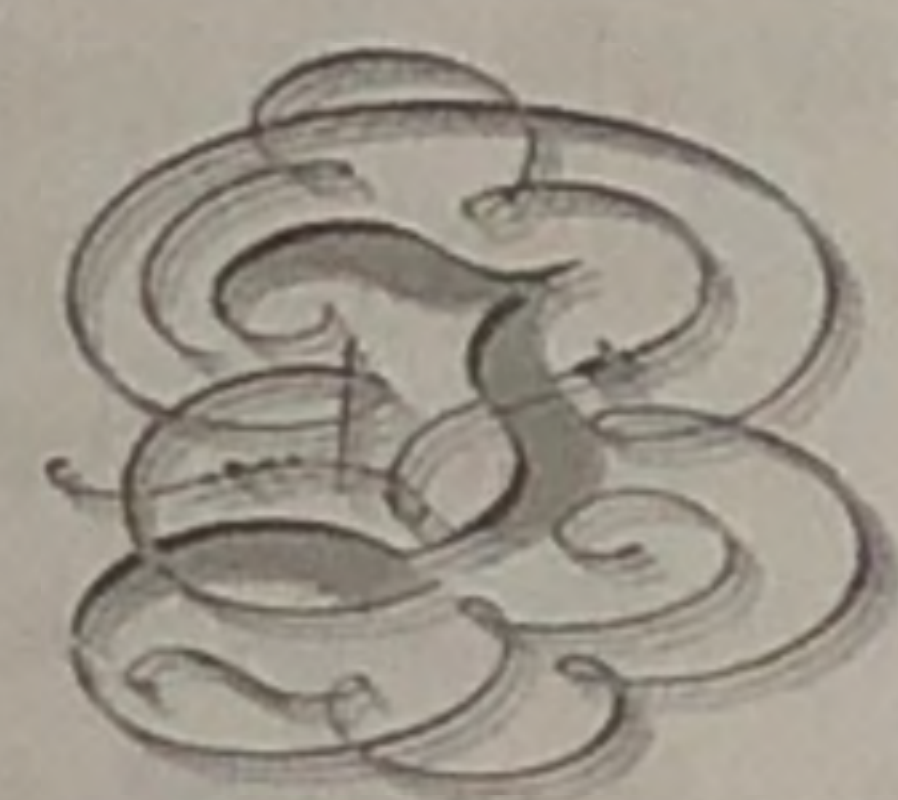


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Despite this, if the Mu'azh-zhin simply continues from where he left the Azhaan or Iqaamah, then it will suffice and he will not need to restart from the beginning.



If The Imaam Recites The Azhaan



f there is no Mu'azh-zhin employed in a Masjid, or if the Mu'azh-zhin is not present and the Imaam recites the Azhaan in his stead, then it is best that the Imaam also calls the Iqaamah and then leads the Salaah. However, it is permissible for the Imaam to grant permission to one of the Muqtadi (followers in congregation) to give the Iqaamah. It is also permissible for a Muqtadi to recite the Iqaamah without the consent of the Imaam, if he could be expected to approve; otherwise it would be Makrooh. (*Fataawaa Raheemiyah*)



If The Mu'azh-zhin Becomes Unconscious Etc.



f the Mu'azh-zhin breathes his last, loses consciousness, or forgets the phrases whilst calling the Azhaan or Iqaamah, the best course of action is to proclaim the Azhaan or Iqaamah again from the beginning, although it would be adequate to carry on from where he stopped.

It is mentioned in Badaa-e' As-Sanaa-e':

إِذَا غَشِيَ عَلَيْهِ فِي الْأَذَانِ وَالْإِقَامَةِ سَاعَةً أَوْ مَاتَ أَوْ ارْتَدَّ عَنِ الْإِسْلَامِ
ثُمَّ أَسْلَمَ أَوْ أَحْدَثَ فَذَهَبَ وَتَوَضَّأْتُمْ جَاءَ فَلَا فَضْلَ هُوَ الْإِسْتِقْبَالُ.

﴿بدائع الصنائع﴾

If a person loses consciousness during the Azhaan or Iqaamah for a little while, or breathes his last, or converts away from Islaam, or goes for ablution, then it is best to proclaim the

Azhaan or Iqaamah from the beginning.

However, the Sunnah method is for another individual to recite the Azhaan or Iqaamah from the beginning.

It is written in Shaami:

إِذَا عَرَّضَ لِلْمُؤَذِّنِ مَا يَمْنَعُهُ عَنِ الْإِتِّمَامِ وَأَرَادَ آخِرَ أَنْ يُؤَذِّنَ يَلْزِمُهُ
إِسْتِقْبَالُ الْأَذَانِ مِنْ أَوَّلِهِ إِنْ أَرَادَ إِقَامَةَ سُنَّةِ الْأَذَانِ، فَلَوْ بَنَى عَلَى مَا
مَضَى مِنْ أَذَانٍ الْأَوَّلِ لَمْ يَصَحَّ .

(شامي)

If the Mu'azh-zhin is befallen with something which prevents him from completing the Azhaan or Iqaamah, and another individual intends to recite the Azhaan or Iqaamah, then it is important for him to proclaim it from the very beginning if he desires to accomplish the reward of Sunnah. Thus, if this individual carries on from the last phrase it would not be correct [i.e. the reward of Sunnah].




Delaying After The Iqaamah



If there is quite a long delay after the Iqaamah, or some other task is undertaken by which the congregation becomes dispersed (such as eating or answering the call of nature), then it is appropriate and best to recite the Iqaamah once again.

However, if the congregation does not disperse and merely converses a little, or carries out some acts that do not involve moving from the place of prayer, there is no need to repeat the Iqaamah. Examples of such acts include: if the Imaam has not performed his Sunnah Prayers and proceeds to pray after the Iqaamah; if a Muqtadi is offering his Sunnah/Nafil Prayer right behind the Imaam in the first Saf; if the Imaam is not present at the time Iqaamah was called; or if the Imaam speaks in order to straighten the Safs of the followers in congregation.

If The Salaah Becomes Invalid


 It is mentioned in Aalam Gheeri that if the Salaah with congregation is invalidated for some reason and needs to be offered again, there is no need to call the Azhaan or Iqaamah a second time. However it is Masnoon to repeat it. (*Fataawaa Mahmoodiyah*)

قَوْمٌ ذَكَرُوا فَسَادَ صَلَوةٍ صَلَّوْهَا فِي الْمَسْجِدِ فِي الْوَقْتِ قَضَوْهَا
بِجَمَاعَةٍ فِيهِ، وَلَا يُعِيدُونَ الْأَذَانَ وَلَا الْإِقَامَةَ.

﴿عالم غیری﴾

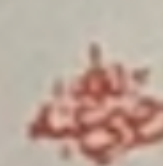
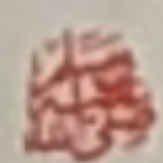


Azhaan And Iqaamah In An Isolated Place

 If an individual is living in a barren region or far from an inhabited area, then it is Mustahab to call the Azhaan and Iqaamah, although Iqaamah will be adequate. Leaving both the Azhaan and Iqaamah is contrary to the tradition. However, if the individual can hear the Azhaan from his residence, then it is permissible to offer his prayer with neither, as the Azhaan and Iqaamah of the inhabited area will be sufficient. (*Aalam Gheeri*)

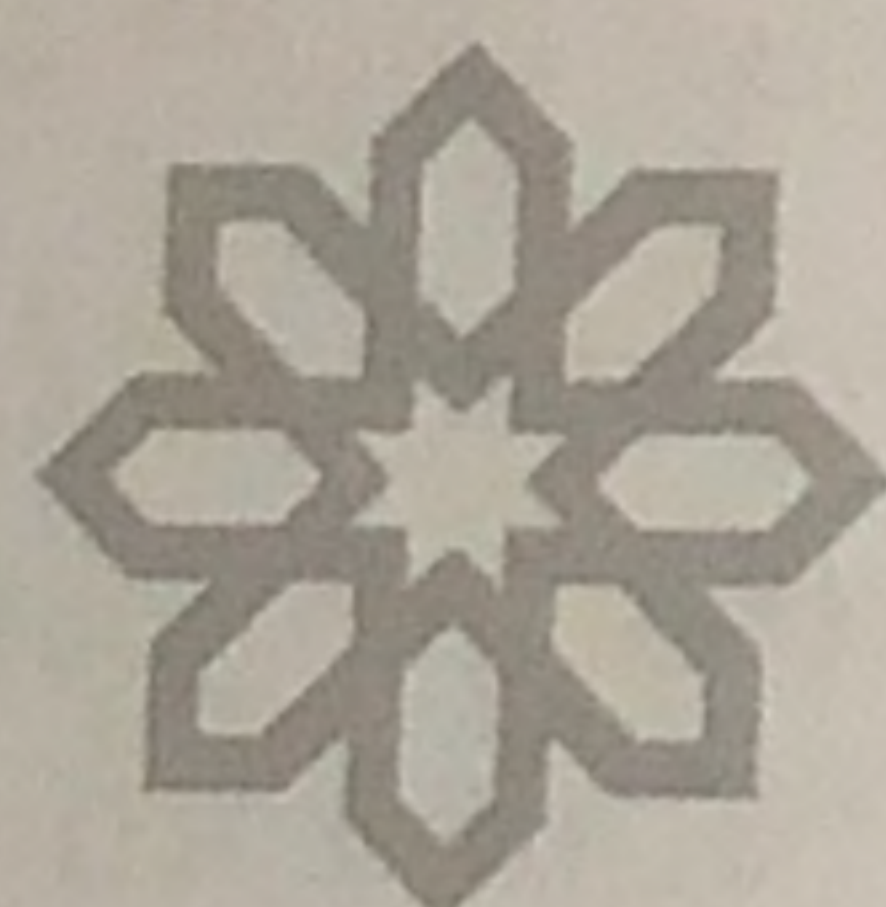
وَأِنْ كَانَ فِي كَرِّمٍ أَوْ ضِعَّةٍ يَكْتَفِي بِأَذَانِ الْقَرْيَةِ أَوْ الْبَلَدَةِ
إِنْ كَانَ قَرِيبًا وَإِلَّا فَلَا، وَحَدُّ الْقَرِيبِ أَنْ يَبْلُغَ الْأَذَانَ إِلَيْهِ مِنْهَا،
وَأِنْ أَذْنَوْا كَانَ أَوْلَى.

﴿عالم غیری﴾

Uqbah  reports that he heard the Messenger of Allaah  saying: "Your Lord is well pleased with

that goatherd who lives on the peak of a mountain, calls the Azhaan for the prayer, and then offers his prayer. The Almighty Allaah ﷻ says to his Angels: 'Look at this servant of mine! He calls the Azhaan, and then he establishes Salaah and fears Me. I have forgiven my servant and I will grant him entry into Paradise.'" (Mishqaah Al-Masaabih)

Salmaan Faarsi ﷺ reports: "I heard the Messenger of Allaah ﷺ saying: 'When a man is in a barren region and the time for Salaah commences, he should do ablution, and if he does not find water, he must perform Tayammum, and then recite the Iqaamah and engage himself in Salaah; then both his Angels (on his shoulders) offer Salaah with him. And if he prayed his Salaah with the Azhaan and Iqaamah then Allaah's ﷻ army [the Angels] prays Salaah with him in immense numbers, and to such a great extent that the ends of the rows on either side are invisible to him.'" (Targheeb Munzhiri)



Azhaan And Iqaamah At Home



f for any reason an individual cannot attend the congregation in the Masjid and instead offers his prayer in the house, then it is also Mustahab for him to call both the Azhaan and Iqaamah. However, there is no harm in leaving it out as the Azhaan and Iqaamah of the Masjid is adequate.

It is written in Al-Hidaayah:

فَإِنْ صَلَّى فِي بَيْتِهِ فِي الْمَصْرِ يُصَلِّي بِأَذَانٍ وَإِقَامَةٍ
لِيَكُونَ الْأَدَاءُ عَلَى هَيَاةِ الْجَمَاعَةِ، وَإِنْ تَرَكَهُمَا جَازَ،
لِقَوْلِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَذَانُ الْحَيِّ يَكْفِينَا.

«الهداية»

If Salaah is prayed in a house in the city then one should pray it with Azhaan and Iqaamah so that it resembles the congregation; and if both are left

out then it is also permissible because of Abdullaah ibn Mas'ud's ﷺ saying: "The Azhaan and Iqaamah of the Masjid will be adequate."

It is mentioned in E'laa As-Sunan:

وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ أُخْرَى
إِقَامَةُ الْمِصْرِ تَكْفِي.

﴿اعلاء السنن﴾

It is reported by Ibn Mas'ud ﷺ in another narration that the Iqaamah of the city will be sufficient.



Calling The Azhaan And Iqaamah After Jamaa'ah



After the completion of the congregational prayer, it is Makrooh to call the Azhaan and Iqaamah if a person who has missed his Salaah decides to offer it in the same place, as it will cause confusion among the people. (Shaami)

أَوْ مُصَلٍّ فِي مَسْجِدٍ بَعْدَ صَلَاةٍ جَمَاعَةٍ فِيهِ بَلَّ يَكْرَهُ فَعَلَهُمَا.

﴿شامي﴾



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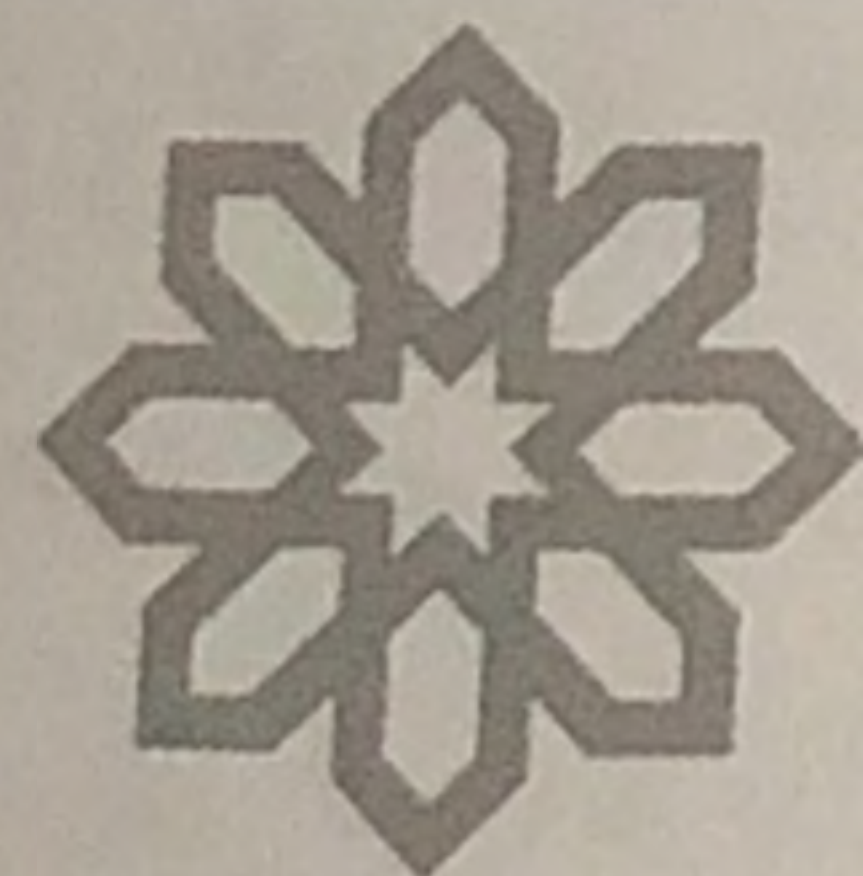
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﴿شامى﴾



Females Calling The Azhaan And Iqaamah



It is Makrooh for females to call the Azhaan and Iqaamah; the Azhaan of the Masjid is adequate for them. Even if there is no Masjid in a village or town, females should not call the Azhaan and Iqaamah, and should perform their Salaah without it.

In Tahtaawi it is mentioned:

وَكُرِّهَآ أَى الْأَذَانُ وَالْإِقَامَةُ لِلنِّسَاءِ.
(طحاوى)

It is Makrooh for ladies to recite the Azhaan and Iqaamah.

Ibn Umar رضي الله عنه narrates in E'laa As-Sunan:

لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَلَا إِقَامَةٌ.

There is no Azhaan and Iqaamah for ladies.

Azhaan And Iqaamah On A Journey



It is Mustahab to proclaim the Azhaan and Iqaamah when on a journey. Although Iqaamah alone is sufficient, to leave both is Makrooh. (Al-Hidaayah)

وَالْمُسَافِرُ يُؤْذِنُ وَيُقِيمُ فَإِنْ تَرَكَهُمَا جَمِيعًا يَكْرَهُ، وَلَوْ اكْتَفَى بِالْإِقَامَةِ جَازَ.

Maalik bin Huwairith رضي الله عنه says: "One of my cousins and I went to the service of the Prophet ﷺ and stayed there for twenty days. On returning, the Apostle ﷺ said:

إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَوْمَكُمَا أَكْبَرُ كَمَا.

(صحيح البخارى، صحيح مسلم)

'When you (both) travel then one of you call the Azhaan and Iqaamah and let the eldest of the two be the Imaam.'

(Sahih Al-Bukhaari - Sahih Muslim)

Azhaan And Iqaamah For Missed (Qadhaa) Salaah



f for some reason a servant of Allaah ﷺ neglects his or her prayer(s) and then is granted the Taufeeq (ability) to offer it later, it is Mustahab to pray these missed Salaah with both Azhaan and Iqaamah, although Iqaamah alone is adequate; leaving Iqaamah completely is contrary to the traditions and commandments.

It is written in Noor Al-Eedhaah:

وَيُؤَذِّنُ لِلْفَائِتَةِ وَيُقِيمُ وَكَرِهَ تَرَكَ الْإِقَامَةَ دُونَ الْأَذَانِ .

﴿نور الإيضاح﴾

And one must proclaim the Azhaan and Iqaamah for the neglected Salaah; and it is Makrooh to abandon the Iqaamah, not the Azhaan.

Imraan bin Husain ؓ reports that the Messenger of Allaah ﷺ was travelling, and at nightfall the company went to sleep. The Companions ؓ slept soundly until the scorching heat of the sun woke them up. On waking, the Prophet of Allaah ﷺ and the beloved Companions ؓ travelled onwards until the sun had risen past its zenith and the Makrooh time had passed. The Apostle ﷺ then commanded the Mu'azh-zhin to call the Azhaan. After the Azhaan had been proclaimed, the Prophet of Allaah ﷺ prayed two Sunnah of Fajr Salaah, then the Mu'azh-zhin called the Iqaamah and the Messenger ﷺ led the (missed) prayer with congregation. (Sunan Abi Daawud)

وَكَذَا يُؤَذِّنُ وَيُقِيمُ لِأُولَى الْفَوَائِتِ ، وَالْأَكْمَلُ فَعَلَهُمَا فِي كُلِّ مِنْهَا ، وَكَرِهَ تَرَكَ الْإِقَامَةَ دُونَ الْأَذَانِ فِي الْبَوَاقِ مِنَ الْفَوَائِتِ ، فَلَا يَكْرَهُ تَرَكَ الْأَذَانِ فِي غَيْرِ الْأُولَى إِنْ اتَّحَدَ مَجْلِسُ الْقَضَاءِ .

﴿مراق﴾

أَمَّا إِنْ اخْتَلَفَ فَيُؤَذِّنُ لِلأُولَى فِي الْمَجْلِسِ الثَّانِي أَيْضًا .

﴿طحاوى﴾

If one wishes to pray several missed Salaah in various distinct periods of time, then it is Mustahab to pray each Salaah with an Iqaamah and Azhaan, although once again Iqaamah alone

is sufficient. If all the missed prayers are recited during one single period, then it is Mustahab to offer the Azhaan and Iqaamah for the initial Salaah; it is at the individual's discretion whether to pray the remaining Salaah with just an Iqaamah for every Salaah, or to recite both the Azhaan and Iqaamah in each case.

(Tahtaawi)

Abdullaah bin Mas'ud ؓ narrates that at the time of the Battle of Khandaq (Trench), the Mushrikeen (polytheists) did not let the Prophet ﷺ pray his Salaah (because of the battle) and thus four different Salaah became Qadhaa, and it was late in the night before the battle was finally brought to an end. The Messenger of Allaah ﷺ commanded Bilaal ؓ to call the Azhaan and Iqaamah and the Prophet ﷺ led the Zuhr Prayer; then Bilaal ؓ said the Iqaamah and the Messenger ﷺ led the Asr Prayer; then Bilaal ؓ said the Iqaamah and the Messenger ﷺ led the Maghrib Prayer; then Bilaal ؓ said the Iqaamah and the Messenger ﷺ led the Esha Prayer. (E'laa As-Sunan)



Reciting The Azhaan In Two Different Masjids



It is very important that a Mu'azh-zhin only calls the Azhaan in one Masjid at a time; it is Makrooh to call the Azhaan in two separate Masjids for a particular Salaah. It is mentioned in Kabeeri:

وَيَكْرَهُ أَنْ يُؤْذِنَ فِي مَسْجِدَيْنِ ، لِأَنَّهُ يَكُونُ فِي أَحَدِهِمَا دَاعِيًا إِلَى مَا لَا يَفْعَلُ .
(كبرى)

It is Makrooh to recite the Azhaan in two separate Masjids [at one time] because from one of the two Masjids the Mu'azh-zhin is calling the people for an act which he himself is not doing.

Calling The Azhaan Whilst Wearing Footwear



It is permissible to wear footwear whilst calling the Azhaan. However, if it carries some Najaasah (impurity), then it is better to remove the footwear before calling the Azhaan. (*Fataawaa Daar Al-Uloom*)



Other Occasions When The Azhaan And Iqaamah Are Called



One can recite the Azhaan and Iqaamah in the ear of a newborn baby.

Husain bin Ali رضي الله عنه reports that Rasul-lullaah ﷺ said:

مَنْ وُلِدَ لَهُ مَوْلُودٌ، فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَأَقَامَ فِي أُذُنِهِ الْيُسْرَى، لَمْ تَضُرَّهُ أُمُّ الصَّبْيَانِ.
(إعلاء السنن)

Whosoever gives birth to a newborn, he should pronounce the Azhaan in the [child's] right ear and Iqaamah in the left ear, so that the newborn will be safe from Ummus-Sibyaan (epilepsy).

(*E'laa As-Sunan*)

It is also narrated in Jaame' At-Tirmizhi from Abu Raafi' رضي الله عنه:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُذِّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ حِينَ وَلَدَتْهُ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا بِالصَّلَاةِ .

﴿جامع الترمذی﴾

I saw the Prophet of Allaah ﷺ reciting the verses of the Azhaan in the ear of Hasan bin Ali ﷺ when Faatimah رَضِيَ اللَّهُ عَنْهَا gave birth to him.

2) To recite the Azhaan in the ear of a depressed person.

Ali ﷺ narrates: "The Noble Messenger ﷺ found me disheartened and said: 'O Ibn Abi Taalib ﷺ! Am I seeing you in grief?' I replied: 'Yes'. The Prophet of Allaah ﷺ said:

فَمَرَّ بَعْضُ أَهْلِكَ يُؤْذِنُ فِي أُذُنِكَ فَإِنَّهُ دَوَاءٌ لِلْهَمِّ .

﴿كنز العمال﴾

Go home and tell one of the members of your household to call the Azhaan in your ear, because it is a cure for sadness.

Ali ﷺ goes on to say: "I acted as instructed by the Prophet ﷺ, and found it very beneficial; my sorrow disappeared." (*Kanz Al-Ummaal*)
The narrator of this particular Hadith Mubaarak experimented with this remedy and report that he also experienced its benefits.

3) To recite the Azhaan in the ear of an ill-mannered person.

Ali ﷺ narrates that the Noble Messenger ﷺ said:

مَنْ سَاءَ خُلُقُهُ مِنْ إِنْسَانٍ أَوْ دَابَّةٍ فَأَذِّنُوا فِي أُذُنِهِ .

﴿الديلمى - مرقات شرح مشكوة﴾

Whosoever becomes ill-mannered, whether it is a human or an animal, recite the Azhaan in his ear.
(*Ad-Daylami - Mirqaat Sharah Mishqaah*)

4) To recite the Azhaan loudly when confronted with some evil or a demon.

Sa'd bin Abi Waqqaas ﷺ reports that he heard the Prophet of Allaah ﷺ saying:

إِذَا تَغَوَّلَتْ لَكُمْ الْغِيلَانُ فَأَذِّنُوا .

﴿مصنف عبد الرزاق﴾

When a demon (evil) comes before you in different forms, call the Azhaan (in a loud voice).
(*Musannaf Abdur-Razzaaq*)

5) To recite the Azhaan when experiencing trouble from Shaytaan (the Devil).

Suhail bin Abi Saalih ؓ says: "My respected father sent me to the tribe of Banu Haarithah. I was with one of my children or a friend [the narrator is unsure] when someone shouted his name from behind a wall. My child or the friend went to see who had called the name and found that no one was there.

On reaching home I mentioned this occurrence to my beloved father, who said, 'If I had only known, I would not have sent you; but remember: whenever you hear a sound, recite the Azhaan in a loud tone of voice, as I have heard Abu Hurayrah ؓ reporting from Rasul-lullaah ﷺ saying:

إِنَّ الشَّيْطَانَ إِذَا نُودِيَ بِالصَّلَاةِ وَلَّى وَلَهُ حُصَاةٌ.

«صحيح مسلم»

When the Azhaan is recited, Shaytaan turns his back and runs away emitting wind.'

(Sahih Muslim)

It is stated in Imdaad Al-Fataawaa that it is Sunnah to call the Azhaan:

6) When fire bursts out.

7) At the time of war with the Kuffaar.

8) When one is in a state of anger.

9) When a traveller forgets the route (destination).

10) When a person suffers an epileptic seizure.



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BIOGRAPHY

Jurists and narrators of Hadith mentioned in this book

In brief...

Abu Bakr As-Siddique



bu Bakr's real name was Abdullaah, and he was given the title of As-Siddique, which means 'Testifier to the Truth'. His father, Uthmaan, was known as Abu Quhaafah and his mother Salmah was known as Ummul-Khair. He was two and a half years younger than Rasul-lullaah and was born in Makkah. He has the distinction of being the first man from amongst the Companions to accept Islaam. He accompanied Rasul-lullaah during the Hijrah to Madinatul-Munawwarah. He

was a merchant who freed many slaves, including Bilaal. He participated in all the battles in which Rasul-lullaah fought the Kuffaar. After the demise of the Prophet of Allaah, Abu Bakr was the first individual to hold the position of Caliph.

Abu Bakr loved his faith more than anything else. At the Battle of Badr, his son Abdur-Rahmaan was fighting on the side of the Kuffaar. After accepting Islaam, Abdur-Rahmaan said to his father, "O Father, at Badr, you were twice under my sword, but my love for you held my hand back." Abu Bakr replied, "Son, if I had you only once under my sword, you would have been no more." He was utterly uncompromising in his faith.

At the time of the Battle of Tabuk, he donated all his wealth to the war effort. Rasul-lullaah asked him, "What have you left for your family?" He replied, "Allaah and His Rasul."

One of the many contributions of Abu Bakr was the collection and compilation of the Holy Qur'aan.

He lived a very simple, pious and upright life as a true servant of Allaah and a meticulous follower of Rasul-lullaah. He wore ordinary clothes and his meals were very simple. He attended to

household chores and would go out at night and help the poor and destitute. Humility and modesty were the keynotes of his character. He felt embarrassed when people showered praise on him or showed him immense respect. He often Fasted during the day and spent the whole night in Salaah and meditation. He was a great orator and a master of genealogy. In his personal life he was a saint, using all his powers to promote the interests of Islaam and the public good.

Abu Bakr's ﷺ rule as Caliph lasted two years and three months. He passed away, aged sixty-three, on the night of Tuesday 21st Jamaadul-Aakhir 13 A.H. between Maghrib and Esha Salaah, and was laid to rest next to the Messenger of Allaah ﷺ in Madinah. Umar Al-Khattaab ﷺ led the Janaazah Prayer.



Umar ibn Al-Khattaab ﷺ



mar ibn Al-Khattaab ﷺ (also known as Umar Al-Faaruuq ﷺ) was described as fair-skinned with some reddishness, and tall with a large build. He was fast-paced and a skilled fighter and horseman. He embraced Islaam in the sixth year of the Prophethood, at the age of twenty-seven, as a result of the Prophet Muhammad's ﷺ explicit supplication: "O Allaah ﷻ! Strengthen Islaam with Umar ibn Al-Khattaab ﷺ."

During his Caliphate, Islaam reached Egypt, Syria, Iran, Afghanistan, Persia and various other regions. He was martyred at the age of sixty-three, stabbed in the back by a slave whilst engaged in Salaah.

Umar Al-Faaruuq ﷺ was second only to Abu Bakr As-Siddique ﷺ in closeness to the Prophet Muhammad ﷺ. He was given the gift of true

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Umar Al-Faaruuq ﷺ was second only to Abu Bakr As-Siddique ﷺ in closeness to the Prophet Muhammad ﷺ. He was given the gift of true

inspiration; the Prophet ﷺ said, "Allaah ﷻ has engraved truth on the tongue of Umar ﷺ and his heart", as well as "If there were a Prophet after me, verily it would be Umar ﷺ."

Umar ﷺ also had the unique distinction of having his views confirmed by the revelation of the Holy Qur'aan. For example, he once asked: "O Messenger of Allaah ﷺ! Why do we not pray behind Maqaam Al-Ebraahim?" The following verse was revealed: "Take as your place of worship the place where Ebraahim ﷺ stood (to pray)" (2:125). On another occasion he said: "O Messenger of Allaah ﷺ! You should order your wives to cover their faces, because both the chaste and the wicked go in to see them." The following verse was thus revealed: "And when you ask anything of them (the wives of the Prophet ﷺ), ask them from behind a curtain" (33:53).

From an administrative perspective, Umar ibn Al-Khattaab ﷺ was the first Muslim ruler to establish a public treasury, apply import duty, organise a census, strike coins, organise a system of canals for irrigation, and formally organise provinces, cities, and districts. He also established the system of guesthouses and rest-houses on major routes to and from important cities. He set up schools throughout the land and allocated liberal salaries for teachers. He was the first

Muslim ruler to place the law of inheritance on a firm basis. He was the first to establish trusts and the first ruler in history to separate the judiciary from the executive.

Abdullaah ibn Isa ibn Abi Layla ﷺ related: "There were two dark lines on Umar's ﷺ face marked by tears." Hasan Al-Basri رحمه الله عليه narrated that Umar ﷺ sometimes lost consciousness after reciting verses from the Qur'aan, whereupon he would be taken ill for days. Amongst Umar's ﷺ sayings was: "O Allaah ﷻ! Grant me death as a martyr, and let my death be in your Prophet's ﷺ city." Another saying was: "Take account of yourselves before you are brought to account."

As the dying Umar's ﷺ head lay in his son's lap, he said, "Lay my cheek on the ground." Then he said, "Woe to me, my mother's woe to me, if my Lord does not grant me Mercy!" The next morning Al-Miswar woke him for the dawn Prayer. Umar ﷺ said: "Yes! And there is no part in Islaam for whosoever leaves Prayer." He Prayed despite his bleeding wounds.



Ali bin Abi Taalib ؓ



li bin Abi Taalib ؓ was the first believer in Islaam from amongst the male youth, the Prophet's ؓ standard bearer in battle, the Door of the City of Knowledge, the most judicious of the Companions ؓ, and the possessor of a wise heart and enquiring tongue. The Prophet ؓ nicknamed him Abu Turaab (Father of Dust).

His mother was Faatimah bint Asad ؓ, whom the Prophet ؓ called his own mother and at whose grave He ؓ made a remarkable intercession.

He accepted Islaam in his teens, or at the age of eight, nine, or ten, depending on narrations; Ibn Abbaas ؓ confirms that he was the first young male Muslim. From him narrated Abu Bakr ؓ, Umar ؓ, his sons Hasan ؓ and Husain ؓ, Ibn

Abbaas ؓ, Abdullaah ibn Zubair ؓ, and countless others.

He took part in all the battles except that of Tabuk, when the Prophet ؓ himself left him to take care of his family.

He married Faatimah ؓ, daughter of the Prophet ؓ, of whom Hasan ؓ and Husain ؓ were born.

Ali ؓ was a skilled and fearless fighter - he won the title of "The Lion of Allaah ؓ" - and the Prophet ؓ gave him his standard to carry on the day of Badr and in subsequent battles. At the same time he was the foremost repository of Prophetic wisdom among the Companions ؓ. Aaishah ؓ said: "He is the most knowledgeable about the Sunnah among those who remain." Ibn Abbaas ؓ said: "If a trustworthy source tells us of a Fatwaa by Ali ؓ, we do not seek anything further concerning it".

It is narrated that Ali ؓ said: "By Allaah ؓ! No verse was ever revealed except that I knew the reason for which it was revealed and in what place and concerning whom. Verily my Lord has bestowed upon me a wise heart and a speaking tongue." At the same time, he had the humility to declare: "What cools my liver most if I am asked

something I know not, is to say: 'Allaah ﷻ knows best'".

He was the fourth Caliph of the Islaamic Khilaafah (Commonwealth), commencing his role in 35 A.H. He ruled for nearly four years and nine months. In the early morning of a Friday in 40 A.H, he was killed at the age of sixty-three by Abdur-Rahmaan bin Muljim Al-Muraady in Kufaah.

Hasan ﷺ, Husain ﷺ and Abdullaah bin Ja'far ﷺ washed his body, and Hasan ﷺ led the funeral Prayer.



Abdullaah bin Abbaas ﷺ



Abdullaah ﷺ was the son of Abbaas ﷺ, an uncle of the Noble Prophet ﷺ. He was born just three years before the Hijrah.

When the Prophet ﷺ departed from this world, Abdullaah ﷺ was only thirteen years old. When he was born, his mother Lubaabah bint Al-Haarith ﷺ (sister of Maymunah ﷺ, beloved wife of the Messenger ﷺ) took him to the Blessed Prophet ﷺ, who put some of his blessed saliva on the baby's tongue even before he began to suckle. This was the beginning of the close and intimate tie between Abdullaah ﷺ and the Prophet ﷺ that was to be part of a life-long love and devotion.

When Abdullaah ﷺ reached the age of discretion, he attached himself to the service of the Prophet ﷺ. He would run to fetch water for him when He ﷺ wanted to make Wudhu, during Salaah he

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would stand behind the Prophet ﷺ and when the Prophet ﷺ went on journeys or expeditions, he would follow next in line to Him. Abdullaah ﷺ was like the Prophet's ﷺ shadow, so constantly was he in His company.

Abdullaah ibn Abbaas ﷺ was steadfast in his devotions, keeping voluntary Fasts regularly and often staying up at night in Prayer. He would weep while Praying and reciting the Qur'aan, and on reaching the verses dealing with death, resurrection and the life hereafter, his voice would be heavy from deep sobbing.

He passed away at the age of seventy-one in the mountainous city of Taa'if (Saudi Arabia), in the year 68 A.H.



Abdullaah ibn Mas'ud ﷺ



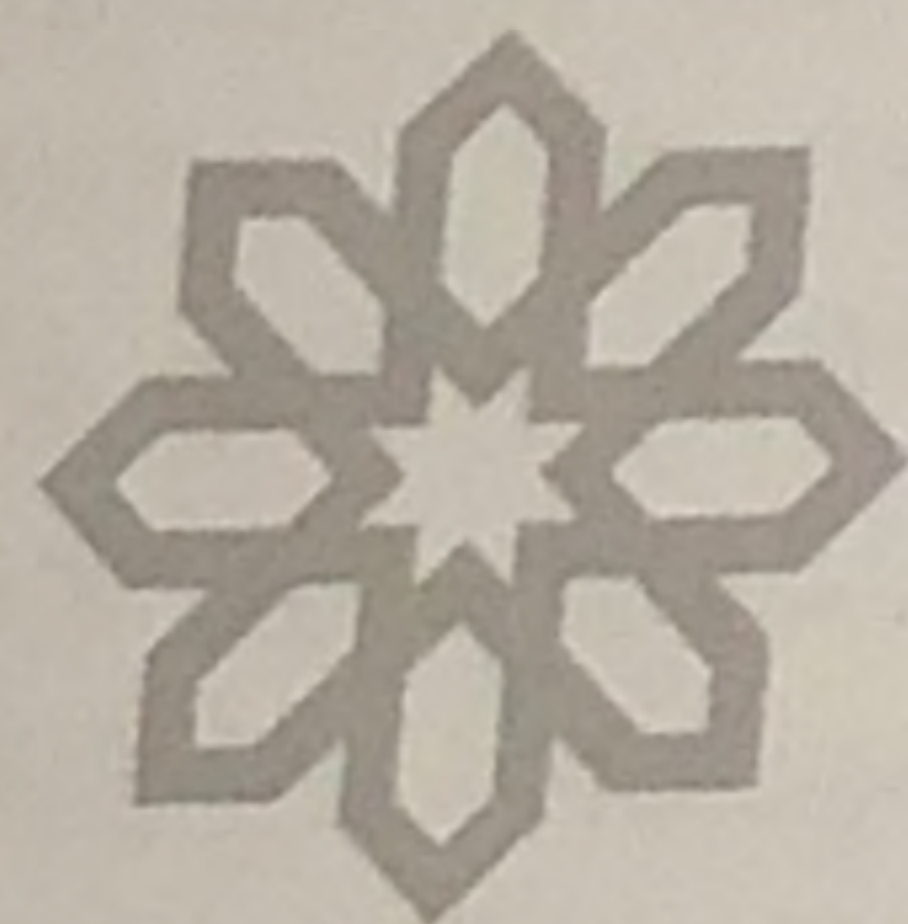
e was one of the earliest Muslims, in fact only the sixth individual to embrace Islaam and follow the Prophet ﷺ.

When he was still a youth, not yet past the age of puberty, he used to roam the mountain trails of Makkah far away from people, tending the flocks of a Quraish chieftain. Abdullaah ibn Mas'ud ﷺ remained closely attached to the Prophet ﷺ. He would attend to His domestic needs as well as accompanying Him on journeys and expeditions. He would wake Him when He slept, shield Him while He washed, carry His belongings, including His Siwaak (wooden toothbrush), as well as attending to His other personal needs.

Abdullaah ibn Mas'ud ﷺ received a unique training in the household of the Prophet ﷺ. He was under the guidance of the Prophet ﷺ, he adopted His manner and followed His every trait,

until it was said of him: "He was the closest to the Prophet ﷺ in character." He was the best reciter of the Qur'aan amongst the Companions ﷺ and he understood it better than most of them.

Abdullaah ibn Mas'ud ﷺ lived to the time of Caliph Uthmaan. In the year 32 A.H, Abdullaah ﷺ passed away to the company of his Lord, his tongue moist with the remembrance of Allaah ﷻ and with the recitation of the verses of His Book. His body is resting in Jannatul-Baqi Cemetery in Madinatul-Munawwarah.



Abdullaah bin Amr Al-Aas Al-Qurashi ﷺ



ust as his father was famous for his cunning tricks, so Abdullaah ﷺ was famous for his highly elevated position among worshippers and hermits. His whole life was devoted to worship. He embraced Islaam before his illustrious father and was only twelve or thirteen years younger than him. He belonged to the tribe of Saalim, a branch of the Quraish. He was so devout, pious and God-fearing that he lost his eyesight due to excess weeping.

It reached the Prophet ﷺ that Abdullaah ﷺ spent his life in a uniform manner. If there was no battle to join, then it was non-stop worship, Fasting, Prayer, and recitation of the Holy Qur'aan. The Prophet ﷺ sent for him, appealing to him to be moderate.

The Prophet ﷺ asked: "Is it true what I hear, that you Fast everyday without eating [without breaking your Fast for one or two days] and that

you Pray all night without sleeping? It is enough to Fast just three days every month." Abdullaah ﷺ said, "I can bear more than that!" The Prophet ﷺ said, "It is enough to Fast two days each week." Abdullaah ﷺ said, "I can bear more than that." The Prophet ﷺ said, "Then, why don't you Fast the best Fast of all, the Fast of Daawud ﷺ, who Fasted one day and ate the next."

The Prophet ﷺ continued asking him, "I have been informed that you recite the whole Qur'aan in one night. I fear that when you get older you will feel bored reciting it. Recite it once each month, recite it once every ten days, recite it once every three days." Then He ﷺ said, "I Fast and eat. I Pray and sleep. I marry women. Whoever abstains from following my path, indeed, is not of Me."

When Abdullaah ﷺ grew older and weaker he always remembered the words of the Prophet ﷺ, saying, "If only I had accepted the Prophet's ﷺ advice".

There is a great deal of difference of opinion regarding the date and location of his death. His age at the time of his death was around seventy-two. While Praying in the Mosque, asking for Allaah's ﷻ forgiveness and praising Him, he embarked upon the eternal voyage.

Abdullaah bin Umar Al-Khattaab ﷺ



is relationship with Islaam and the Prophet ﷺ began at only thirteen years of age, when he accompanied his father to the battle of Badr, hoping to have a place among the warriors. Unfortunately for him, he was sent back by the Messenger of Allaah ﷺ due to his young age. From the day he accompanied his father on the Hijrah to Madinah Al-Munawwarah, the young boy who possessed premature manly merits began his relationship with the Prophet of Islaam ﷺ.

From that day till the day he passed away aged eighty-five, he would always be found in a state of repentance. He learned good manners firstly from his father, Umar ibn Al-Khattaab ﷺ, and together they learned from the Prophet ﷺ.

Like his father, his belief in Allaah ﷻ and the last Prophet ﷺ was perfect; therefore, the way he

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Like his father, his belief in Allaah ﷻ and the last Prophet ﷺ was perfect; therefore, the way he

pursued the Prophet's ﷺ step was admirable. He observed the Prophet's ﷺ precise actions in every matter and then humbly imitated his deeds to the finest detail. For example, wherever the Prophet ﷺ Prayed, Abdullaah ibn Umar ﷺ would Pray on the very spot. Moreover, he remembered that the Prophet's ﷺ camel turned twice at a certain spot in Makkah before the Prophet ﷺ dismounted and then Prayed two Raka'ah. The camel may have done that spontaneously to locate a suitable halting place for itself, but whenever Abdullaah ibn Umar ﷺ reached that spot, he would turn his camel in a circle and then allow it to kneel down, after which he would Pray two Raka'ah in exactly the same manner as the Prophet ﷺ.

Such conscientious imitation once provoked the Mothers of the Believers, Aaishah رضى الله عنها, to say, "No one followed the Prophet's ﷺ steps in his coming and going as Abdullaah ibn Umar ﷺ."

In the year 73 A.H., the sun sank and the ship of eternity hoisted its sail towards the next life, carrying the body of Abdullaah ibn Umar Al-Khattaab ﷺ.

Abu Hurayrah ﷺ



He was named after his love for a pet cat. He used to feed, carry, clean and shelter it, and it would accompany him as if it were his shadow. For this reason, he was called Abu Hurayrah ﷺ, which means 'Father of Kittens'.

There is a great difference of opinion with regard to his name and family but the commonly accepted opinion is that before Islaam, his name was Abdush-Shams or Abdul-Amr, and after conversion to Islaam his name became Abdullaah or Abdur-Rahmaan bin Sakhr.

Abu Hurayrah ﷺ was a constant worshipper who would take turns with his wife and daughter in Praying the whole night. He would Pray one third of the night, his wife another third, and his daughter the remaining third. Thus, not one hour

of the night passed in Abu Hurayrah's ﷺ house without Prayers.

He was greatly attached to the Prophet ﷺ, and this fact combined with his powerful memory allowed him to become a great repository and authority of Traditions.

Imaam Bukhaari رحمه الله عليه narrated that more than eight hundred Companions ﷺ and their successors learnt Traditions from him. Alongside him in terms of quantity of Traditions narrated are Abdullaah ibn Abbaas ﷺ, Abdullaah ibn Umar ﷺ, Jaabir ﷺ, Anas ﷺ and Aaishah رضي الله عنها.

One day, his yearning to meet Allaah ﷻ intensified. While his visitors were invoking Allaah ﷻ to cure him of his disease, he was imploring Allaah ﷻ saying, "O Allaah ﷻ, I love you, so love to meet me."

He always prayed that he might not witness the year 60 A.H. when rebellions and dangers to the Muslims would arise. Abu Hurayrah ﷺ died at the age of seventy-eight years in 57 A.H. He is buried in a blessed place, amongst the revered inhabitants of Jannatul-Baqi.

Hasan bin Ali ﷺ



Hasan ﷺ was the first child of Faatimah رضي الله عنها, the honoured daughter of the Holy Prophet of Islaam ﷺ. According to authentic sources, the birth of Hasan ﷺ occurred on Tuesday, 15th of Ramadhaan, 3 A.H.

When Hasan ﷺ was born, a light radiated from his charming face and brightened the city of Madinah. The Holy Prophet ﷺ congratulated Ali ﷺ and his daughter Faatimah رضي الله عنها on this auspicious occasion. He ﷺ ordered a white cloth to be brought and He ﷺ covered the newborn baby in it, saying: "O Allaah ﷻ, certainly I entrust him and his children to You from the accursed Shaytaan." Then, He ﷺ recited the Azhaan in his right ear and the Iqaamah in his left ear. These were the first words that Hasan ﷺ heard from the Holy Prophet ﷺ about Tawheed.

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The Prophet ﷺ told his parents to keep the name Hasan ﷺ as it is the best name. He informed them that Allaah ﷻ had selected this name Himself.

Anas bin Maalik ﷺ says: "No one resembled the Holy Prophet ﷺ more than Hasan ibn Ali ﷺ." Then he said: "One day, Faatimah رضى الله عنها took the hands of her two children Hasan ﷺ and Husain ﷺ and came into the presence of the Prophet ﷺ and said: 'O my father ﷺ, they are Your children. Bestow Your favours so that they will become Your heirs.'"

Abdullaah ibn Abbaas ﷺ says: "I saw the Holy Prophet ﷺ who was carrying Hasan ﷺ on His back. A person said, 'O son, what a good mount you are riding on.' The Prophet ﷺ said, 'And such a good rider.'"

The Prophet ﷺ would always repeat: "Hasan ﷺ and Husain ﷺ are the leaders of the youths in Paradise. These two are the sweet-smelling flowers of this world."

His revered grandfather was the Holy Prophet of Islaam ﷺ and his noble father was Ali ﷺ. He was the heir to the Prophet ﷺ and the greatest warrior in the way of Islaam.

As children, Hasan ﷺ and Husain ﷺ would sit on the chest and shoulders of the Holy Messenger of Islaam ﷺ. Whenever the Prophet ﷺ met both of them, He ﷺ would say in an affectionate voice before the people, "They are parts of my own body. They are my eyes and my soul. They are two Imaams after Me."

Hasan ﷺ died in Madinah in the year 50 or 58 A.H. and is buried at the famous Jannatul-Baqi cemetery near Masjid An-Nabawi ﷺ.



Jaabir bin Abdullaah Al-Ansaari ﷺ



Jaabir bin Abdullaah ﷺ embraced Islaam when he was a young boy. He loved the Prophet ﷺ dearly and stayed close to Him.

He sacrificed his own happiness for the welfare of his seven sisters. He was always repeating that the Prophet ﷺ taught him that smiling in his brother's face was a good deed for which a believer would be rewarded by Allaah ﷻ.

Although he was very poor, he sacrificed the little food he had to the Prophet ﷺ, who was tying two stones to his stomach to overcome the feeling of hunger. As a result, his house was blessed by the Prayers made by the Prophet ﷺ.

His nickname was Abu Abdullaah Ansaari ﷺ and he was a renowned Companion of the Prophet ﷺ. He narrated a large number of Traditions, and he was present in all the battles with the Prophet ﷺ.

after the Battle of Badr. After the death of the Prophet ﷺ, he lived in Egypt and Syria.

He lost his eyesight in his latter days and died in 74 A.H. at the age of ninety-four years during the Caliphate of Abdul Malik رحمه الله عليه. It is reported that he was the last of all the Companions ﷺ to die in the city of Madinah Al-Munawwarah.



Mu'aawiyah bin Abi Sufyaan ؓ



u'aawiyah ؓ was an early Muslim leader and founder of the great Umayyad dynasty of Caliphs. His given name was Mu'aawiyah ibn Abi Sufyaan ؓ. Mu'aawiyah ؓ did not become a Muslim until Muhammad ؐ had conquered Makkah.

As far as his qualities as a ruler are concerned, many distinguished figures, including Companions ؓ of the Prophet ؐ and prominent Scholars who cannot be suspected of having any personal interest, have spoken very highly of him. Abdullaah ibn Abbaas ؓ remarked: "I have never seen a man better suited to rule than Mu'aawiyah ؓ." Ibn Taymiyyah رحمه الله عليه says: "Mu'aawiyah's ؓ policy in conducting the affairs of his people ranks amongst the best of all rulers. His people loved him." The Prophet ؐ is authentically quoted to have said: "The best of your rulers are the ones with whom you have a relation of

mutual love, and those who Pray for you and you Pray for them."

The Prophet ؐ prayed for Mu'aawiyah ؓ more than once. On one occasion, the Prophet ؐ is quoted to have said: "My Lord, give him guidance and make him a source of guidance." In another prayer for Mu'aawiyah ؓ, the Prophet ؐ said: "My Lord, teach him the Book (i.e. the Qur'aan) and arithmetic, and protect him against suffering." Needless to say, when the Prophet ؐ prayed for anyone, his prayer was answered in the clearest and most comprehensive way.

Mu'aawiyah's ؓ rule was one of the best periods in Islamic history, second only to the era of the four rightly guided Caliphs who preceded him.

Mu'aawiyah ؓ was seventy-eight years old when he met his Lord, in the month of Rajab in the year 60 A.H. in Damascus.



Salmaan Faarsi



e was named Abu Abdullaah and was born in Persia (Iran), where he was an earnest seeker after religion from an early age. Despite being the son of a very wealthy father, he left his home in search of true faith and suffered a great deal as a result.

He first adopted Christianity and read all the books relating to that faith. He attached himself to as many as five different spiritual saints prior to meeting the Prophet of Allaah. Their meeting came about after he was sold as a slave to a Jew while going to Madinah. He thus passed through a chequered life of slavery until he was freed by the Prophet himself.

He embraced Islaam immediately after the Hijrah. The Prophet said: "Salmaan is one of my family."

He lived on his own earnings and distributed the presents he received amongst the poor. He was extremely pious and generous and was greatly praised by the Prophet as an ideal man.

He died in 35 A.H. at Madaa'in, the capital of Persia (Iran). It is mentioned that when he died he had lived for as many as 250 or 350 years.



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Anas bin Maalik ؓ



is patronymic name was Abu Hamzah ؓ; he was named after his uncle Anas ibn An-Nadr ؓ. He was one of the renowned Companions ؓ and narrated many Traditions. He was the special servant of the Holy Prophet ﷺ, and was only ten years of age when the Prophet ﷺ fled to Madinah. Anas ؓ said: "When the Prophet ﷺ came to Madinah I was ten years old and when He ﷺ died I was twenty years old."

He served the Prophet ﷺ for ten years during which he said that he did not receive a single word of rebuke from his Master ﷺ. During the Caliphate of Umar Al-Faaruk ؓ, he left Madinah and settled in Basrah to teach the people the Traditions. He spent the rest of his life there, passing away in 91 A.H. as the last of the Companions ؓ of the Prophet ﷺ in Basrah. He

was ninety-nine or hundred and three years old at the time of his death.

It is said that Anas bin Maalik ؓ had around 120 descendants from his sons and grandsons before he died. The Prophet ﷺ made Du'aa for him, asking Allaah ﷻ to grant him wealth and many children and to give him Barakah in them.

Anas ؓ said: "From amongst the Ansaar, I am the one with the most wealth and children." It was said that he had eighty children, of whom seventy-eight were boys and two girls. When Anas bin Maalik ؓ passed away, a hundred men from his descendants walked in front of his Janaazah.



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Maymunah bint Haarith رضى الله عنها



Maymunah رضى الله عنها was the daughter of Haarith of the Hawaazin tribe of Sa'saa and a sister-in-law of Abbaas رضى الله عنه, the Prophet's رضى الله عنه uncle. Her nephew was Khaalid bin Waleed رضى الله عنه, a great warrior.

Maymunah رضى الله عنها was a God-fearing lady and her piety and humility were exceptional. The Prophet رضى الله عنه called her a symbol of goodness. She was fond of reforming women and exhorting them to be good and virtuous. She took pleasure in liberating slaves and her marriage to the Prophet رضى الله عنه gave her a unique opportunity for the gratification of this desire. She would write to her relatives explaining the virtues of Islaam, its rituals and code of belief.

The Prophet رضى الله عنه called her Maymunah رضى الله عنها (blessed) because He رضى الله عنه married her on the occasion when He رضى الله عنه and His followers entered

Makkah without fear for their safety after years of exile. The Messenger of Allaah رضى الله عنه always paid tribute to her رضى الله عنها.

She related forty-eight Traditions and bequeathed a vast knowledge of Fiqh. She survived many of the Prophet's رضى الله عنه wives and died in 61 A.H. at Sarif, a village ten miles north of Makkah, where she had married the Prophet رضى الله عنه and which she had never forgotten; in accordance with her instructions, she was buried there after her death.

Abdullaah ibn Abbaas رضى الله عنه recited the funeral Prayers and ordered the people to move slowly with the dead body, as she was a pious wife of the Apostle رضى الله عنه.



Maymunah bint Haarith رَضِيَ اللهُ عَنْهَا



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Ummi Salamah رضي الله عنها



Ummi Salamah رضي الله عنها was the daughter of Abu Umayyah bin Al-Mugherah, a famous horseman and leader of the Quraish.

Ummi Salamah رضي الله عنها had embraced Islaam at the commencement of the Prophet's ﷺ mission. She was devoutly religious and was rated highly for her talents. She Fasted three days in the week (Monday, Thursday and Friday) and was regular in her midnight Prayer (Tahajjud). She missed no opportunity to assist those who came soliciting her help.

Like Aaishah رضي الله عنها and Hafsah رضي الله عنها, Ummi Salamah رضي الله عنها was a learned woman. She listened attentively to the Prophet's ﷺ discourses and remembered a good many Traditions, of which 378 have been passed on to us. She was regarded as wise and invariably chosen by the ladies to be their spokeswomen in their representations to the

Prophet ﷺ. Ummi Salamah رضي الله عنها had an extremely mellifluous voice and her recitation of the Qur'aan was much appreciated. At the same time, she was very punctilious with her Prayers and her Prayer mat always stayed next to her bed. She was fond of learning and her discourses attracted large audiences. Next to Aaishah رضي الله عنها, she was the most talented of the Prophet's ﷺ wives.

Once Ummi Salamah رضي الله عنها was wearing a precious gold necklace. The Prophet ﷺ cast a significant look at it. Ummi Salamah رضي الله عنها immediately realised His meaning and did not appear in the Prophet's ﷺ presence until she had given it away in charity. The Prophet ﷺ smiled when He ﷺ saw her again without the ornament.

Ummi Salamah رضي الله عنها was a great admirer of Aaishah رضي الله عنها on account of her moral and intellectual accomplishments. Her remark on the death of Aaishah رضي الله عنها was: "May Allaah ﷻ bless this woman who is next to Abu Bakr رضي الله عنه and dearest to the Prophet ﷺ." Ummi Salamah رضي الله عنها was the last of the Prophet's ﷺ wives to pass away, at the age of eighty-four in the month of Shawwaal in the year 63 A.H.

Abu Hurayrah رضي الله عنه recited her burial Prayer. There was a vast congregation at her funeral. She lies in Jannatul-Baqi alongside the other wives of the Prophet ﷺ.

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Sa'd bin Abi Waqqaas ؓ



Sa'd ibn Abi Waqqaas ؓ was one of the very early converts to Islaam. Although he embraced Islaam when he was only fourteen years of age, his faith and conviction was no less than that of any older or more mature person.

He was very attached to his parents and was particularly fond of his mother. He spent much of his time making and repairing bows and arrows and practising archery as if preparing himself for some great encounter. People recognised him as a serious and intelligent young man.

The Prophet ﷺ was also greatly pleased when Sa'd ؓ became a Muslim, as Sa'd ibn Abi Waqqaas ؓ was in fact a maternal uncle of the Prophet ﷺ; he belonged to the Bani Zuhrah, the clan of Aaminah bint Wahb رَضِیَ اللہُ عَنْہَا, the Prophet's ﷺ mother. For this reason he is sometimes referred

to as Sa'd ؓ of Zuhrah, to distinguish him from several others whose first name was Sa'd ؓ.

Once, as the Messenger ﷺ was sitting with His Companions ؓ, He ﷺ saw Sa'd ؓ approaching and He ﷺ said to them: "This is My maternal uncle. Let a man see His maternal uncle!"

While the Prophet ﷺ was delighted with Sa'd's ؓ acceptance of Islaam, others, including his mother, were not. Sa'd ؓ relates: "When my mother heard the news of my Islaam, she flew into a rage. She approached me and said: 'O Sa'd ؓ! What is this religion that you have embraced which has taken you away from the religion of your mother and father? By God, either you forsake your new religion or I will not eat or drink until I die. Your heart will be broken with grief for me and remorse will consume you on account of the deed which you have done and people will censure you forever more.'

"Don't do such a thing, my mother,' I said, 'For I would not give up my religion for anything.' However, she went on with her threat; for days she neither ate nor drank. She became emaciated and weak. Hour after hour, I went to her asking whether I should bring her some food or something to drink, but she persistently refused, insisting that she would neither eat nor drink

until she died or I abandoned my religion. I said to her: 'O my mother! In spite of my strong love for you, my love for Allaah ﷻ and His Messenger ﷺ is indeed stronger. By God, if you had a thousand souls and one soul after another were to depart, I would not abandon this (my) religion for anything.' When she saw that I was determined she relented unwillingly and ate and drank."

The Prophet ﷺ once prayed for him: "O Lord, direct his shooting and respond to his Prayer." Sa'd ﷺ was one of the Companions ﷺ of the Prophet ﷺ who was blessed with great wealth. Just as he was renowned for his bravery, so he was known for his generosity.

Sa'd ﷺ lived until he was almost eighty years old. He was blessed with much influence and wealth, but as the time of death approached in the year 54 A.H., he asked his son to open a box in which he had kept a robe and said: "Shroud me in this, for in this robe I met the Mushrikeen on the day of Badr and in it I desire to meet Allaah ﷻ the Almighty."

Zaid bin Thaabit ﷺ



aid ﷺ was interested in acquiring knowledge and memorising the Qur'aan in particular. He mentioned the idea to his mother, who was delighted and immediately made attempts to have his ambition realised. She spoke to some men of the Ansaar about the youth's desire and they in turn broached the matter with the Prophet ﷺ, saying: "O Messenger of Allaah ﷺ, our son Zaid ibn Thaabit ﷺ has memorised seventeen Surah's of the Book of Allaah ﷻ and recites them as correctly as they were revealed to You. In addition to that he is good at reading and writing. It is in this field of service that he desires to be close to You. Listen to him if You will."

The Prophet ﷺ listened to Zaid ﷺ reciting some Surah's he had memorised. His recitation was clear and beautiful and his stops and pauses indicated clearly that he understood well what he

recited. The Prophet ﷺ was pleased. Indeed, He ﷺ found that Zaid's ﷺ ability exceeded the commendation he had been given by his relatives. The Prophet ﷺ then set him a task which required intelligence, skill and persistence.

"Zaid ﷺ, learn the writing of the Jews for Me." instructed the Prophet ﷺ. "At your command, O Messenger of Allaah ﷺ," replied Zaid ﷺ, who set about learning Hebrew with enthusiasm. He became quite proficient in the language and read, wrote and translated it for the Prophet ﷺ when He ﷺ wanted to communicate with the Jews. The Prophet ﷺ also instructed him to learn Syrian and this he did. Zaid ﷺ thus came to perform the important function of an interpreter for the Prophet ﷺ in His dealings with those who did not speak Arabic.

When any part of the Qur'aan was revealed to the Prophet ﷺ, He ﷺ often sent for Zaid ﷺ and instructed him to bring the writing materials, "the parchment, the ink-pot and the scapula," and record the revelation.

He thus became well versed in the secrets of the Share'ah and at an early age gained a well-deserved reputation as a leading Scholar amongst the Companions of the Prophet ﷺ.

Zaid ibn Thaabit ﷺ became one of the foremost authorities on the Qur'aan. Umar ibn Al-Khattaab ﷺ once addressed the Muslims and said: "O people, whoever wants to ask about the Qur'aan, let him go to Zaid ibn Thaabit ﷺ."

When Zaid ﷺ died, Abu Hurayrah ﷺ said: "Today, the Scholar of this Ummah has died."



Bilal bin Rabaah ﷺ



Bilal ﷺ was a black slave from Ethiopia, belonging to the tribe of Umayyah ibn Khalaf. It was said that Bilal ﷺ was a tall thin man, and slightly humpbacked. He moved about silently, and never spoke unless somebody talked to him.

Bilal ﷺ was restrained by the class system, a slave in the hands of the most harsh tribe of Bani Jumooah and under the scourge of one of the worst polytheistic elements of the Age of Ignorance - Umayyah, son of Khalaf.

Bilal ﷺ started to hear people talking about the Prophet Muhammad ﷺ, especially in the discussions between his master and his guests. He was compelled by what he heard and knew that his only option was to embrace the religion of justice and dignity. He listened to Abu Bakr ﷺ calling to Islaam, and gradually found his heart

strongly attached to the religion. He went with Abu Bakr ﷺ to the Prophet ﷺ and declared his faith. He was the seventeenth person to embrace Islaam.

However, the anger of the disbelievers fell upon the Muslims who had no tribe to defend them. Umayyah ibn Khalaf would force the recently converted Bilal ﷺ to go outside in the morning of a very hot day wearing a suit of armour, whereupon he would throw him face down in the sand and leave him to bake in the sun. He would not return except to turn him onto his back.

At times Bilal ﷺ became unconscious as a result of being subjected to severe torture. When he regained consciousness he had to face the angry yelling of his master who wanted him to abandon Islaam. Umayyah said, "You must either die or disown Muhammad's ﷺ Lord." But the resilient and brave Bilal ﷺ, who had been filled with passion for the Prophet Muhammad ﷺ and Islaam, was not negligent even for a moment and repeated the eloquent and permanently effective word "Ahad, Ahad", which translates as "Allaah (ﷻ) is One, Allaah (ﷻ) is One."

In spite of all the hardships which Bilal ﷺ had to endure, he remained solid and firm like a mountain and was optimistic and certain that

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In spite of all the hardships which Bilal had to endure, he remained solid and firm like a mountain and was optimistic and certain that

Allaah ﷻ would soon save him. The difficulties and torments did not weaken his faith in Allaah ﷻ an iota; instead they increased his steadfastness and devotion. Although his body was wounded, his stomach was hungry and he cried on account of weariness, his soul was strong and enlightened.

One day Abu Bakr ﷺ was passing by and saw Bilaal ﷺ being tortured. He said to Umayyah: "Have you no fear of Allaah ﷻ that you treat this poor man like this?" Umayyah replied: "You are the one who corrupted him, so you save him from his plight!" Abu Bakr ﷺ replied: "Then sell him to me; you can state your price." Umayyah, who was not one to let a good deal pass by, sold Bilaal ﷺ at a good price. However, in order to humiliate Bilaal ﷺ, he added: "I would have sold him to you even if you had offered me an ounce of gold." Abu Bakr ﷺ answered: "I would have bought him even if you had asked a hundred ounces." Abu Bakr ﷺ and Bilaal ﷺ went to the Prophet Muhammad ﷺ with the good news. There, Abu Bakr ﷺ announced: "I am setting Bilaal ﷺ free, O Messenger of Allaah ﷻ." The Prophet Muhammad ﷺ was very happy with this news.

Bilaal ﷺ was the Mu'azh-zhin (the caller to Prayer) during the time of the Prophet ﷺ. After he called the Azhaan, he would stand at the

Prophet's ﷺ door and say: "Hayya Alas-Salaah" (Come for Salaah), "Hayya Alal-Falaah" (Come towards Success); however, the sweet days spent with the Prophet Muhammad ﷺ soon came to an end.

When Muhammad ﷺ died in Madinah, all of the Muslims wept over His death. They asked Bilaal ﷺ to call the Azhaan before the burial. He started the call with "Allaahu-Akbar", but when he came to the name of the Prophet ﷺ, he started sobbing so heavily that he could not continue. He said: "By Allaah ﷻ, I will not say the Azhaan any more."

Bilaal ﷺ asked the Khalifah (caliph), Abu Bakr ﷺ, to let him go to Shaam, and there he spent the rest of his life. He called the Azhaan only twice during that time. The first was when Umar ibn Al-Khattaab ﷺ came to Shaam. The second was when he visited the tomb of the Prophet ﷺ in Madinah. Upon hearing his voice, the people started to cry, for it reminded them of the days of the Prophet ﷺ.

On his deathbed, Bilaal ﷺ said: "Tomorrow you will meet your loved ones, Muhammad ﷺ and his Companions ﷺ." He died in Damascus in the year 20 A.H. at the age of sixty-three.

Imaam Abu Hanifah

رحمة الله عليه



maam Abu Hanifah رحمه الله عليه was a prestigious Muhaddith; he was authoritative, abstinent, wise, pious and spoke the truth. He compiled thousands of literary works. The title Imaam Al-Aa'zham (the greatest of the Imaams) was granted to Imaam Abu Hanifah رحمه الله عليه alone. A great group of Ulamaa and Muhadditheen remained the followers of Imaam Abu Hanifah رحمه الله عليه, and more than half of the Ummah of the Prophet ﷺ still follow him today.

He was born in the era of the Companions رضي الله عنهم, which made him a Taabi'ee. There are various narrations concerning the number of Companions رضي الله عنهم Imaam Abu Hanifah رحمه الله عليه actually met, some of which suggest that it could be as many as seventy-two.

Imaam Abu Hanifah's رحمه الله عليه piety was of a great status. He would weep before observing Salaah and would supplicate before Allaah ﷻ. It is mentioned that he recited the entire Qur'aan in one Raka'ah of Salaah, and for forty successive years observed the practice of performing Fajr Salaah with the ablution of Esha Prayer. He completed forty recitations of the Qur'aan in the Holy Month of Ramadhaan and observed fifty-five pilgrimages in his lifetime.

He was born in the year 80 A.H in Kufaah in Iraq, which at the time was the greatest centre of the science of Ahaadith. He earned his livelihood as a silk merchant.

He acquired 4,000 Ahaadith, of which 2,000 were from his teacher Imaam Hammaad رحمه الله عليه, who was the most eminent teacher of jurisprudence.

In his later days he was compelled to drink a poison that led to his martyrdom. At the age of seventy, in the year 150 A.H., in the month of Rajab (or Sha'baan or Shawwaal, according to different opinions) he met his Lord while prostrating before Him. Six Janaazah Prayers were conducted in order to cater for more than 50,000 people. His son and only child, Hammaad رحمه الله عليه, led the funeral Prayer.

Imaam Maalik

رحمة الله عليه



maam of Madinah Al-Munawwarah was the title granted to Imaam Maalik رحمه الله عليه. As well as being a great Muhaddith, Imaam Maalik رحمه الله عليه was renowned for his pious, abstinent, God-fearing and truthful ways.

He was born in the era of the Taabi'een, in the year 93 A.H. By the age of seventeen, due to his intelligence, effort, zeal and determination, he had acquired a vast amount of Islaamic knowledge at a very high level; it was at this young age, with the approval of his teachers and other scholars, that Imaam Maalik رحمه الله عليه commenced teaching and expounding judicial verdicts (Fataawaa).

Imaam Maalik رحمه الله عليه was very cautious in procuring Fataawaa and was particularly concerned with the correct conduct of the

Sunnah. He detested Bid'ah (innovations), he never recited a Hadith without ablution, and whenever the Holy Prophet ﷺ was mentioned, the colour of his face would change.

During the last few years of his life, Imaam Maalik رحمه الله عليه preferred to remain alone. Due to his weak bladder he did not attend the Friday Prayer, as he considered visiting the Prophet's Mosque in his condition to be disrespectful. He further stated that he did not wish to bemoan his illness, as it would be to complain about that burden which Allaah ﷻ had placed upon him. Imaam Maalik رحمه الله عليه remained ill for twenty-two days.

On Monday 14th Rabi'ul-Awwal in the year 179 A.H., Imaam Maalik رحمه الله عليه took his leave from this world. He is buried in Jannatul-Baqi in Madinah Al-Munawwarah.



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Imaam Shaafi'ee

رحمة الله عليه



maam Shaafi'ee رحمه الله عليه was born in 150 A.H., in a town in Syria called Gazah. When he was two years old he was bought to the holy shrine of Makkah.

Imaam Shaafi'ee's رحمه الله عليه mother reports an incident before his birth, where in a dream she sighted the planet Jupiter emerging from her womb and moving to the province of Egypt. She noticed a radiant light emitting from this celestial body which illuminated the entire region. She asked the Ulamaa of the city about the interpretation of this dream. They informed her that in the near future she was due to give birth to a learned scholar whose knowledge would be beneficial far and wide.

Imaam Shaafi'ee رحمه الله عليه was a great scholar of his time. He acquired a great amount of knowledge

at a very tender age. By the age of seven he knew the entire Qur'aan along with knowledge of its meaning, and he had learnt the Mu'atta (Book of Ahaadith) of Imaam Maalik رحمه الله عليه by the age of ten.

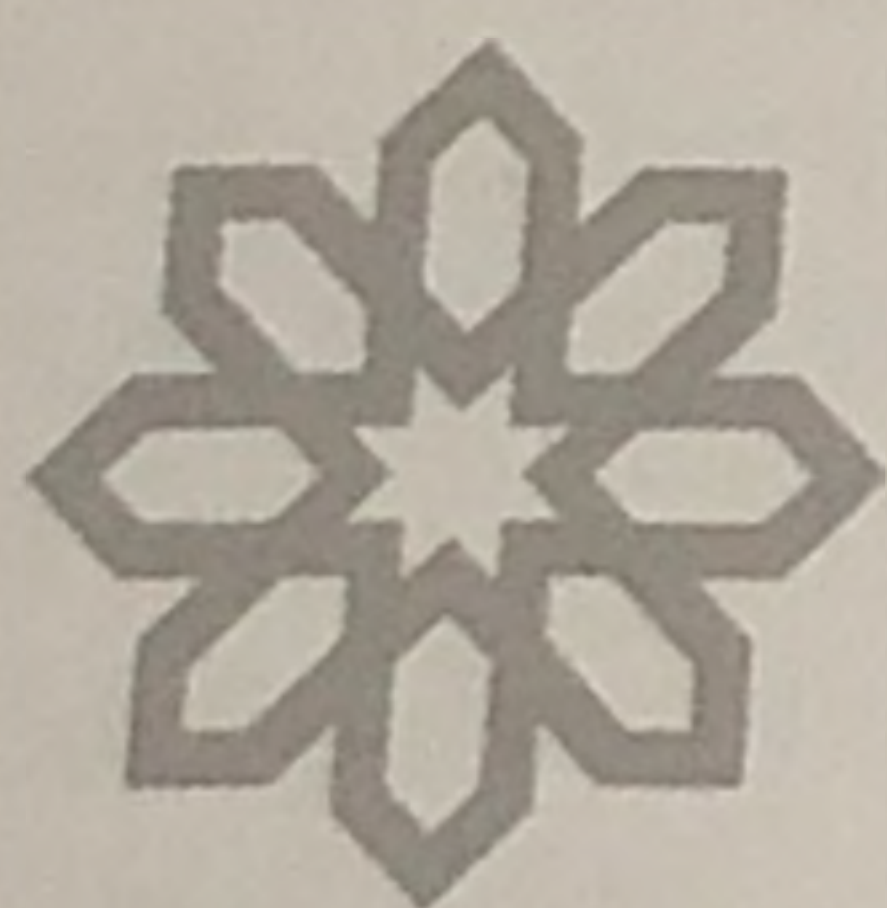
In Makkah he started an elementary religious school, after which he gained education in Madinah. Alongside his knowledge of religion, he trained in archery and horse riding and gained a high degree in Arabic poetry while living in the tribe of Banu Huzail in Makkah. Apart from this he listened to Ahaadith narrated by his uncle Muhammad ibn Shaafi'ee رحمه الله عليه and Muslim ibn Khaalid Zanji رحمه الله عليه.

Someone narrated of Imaam Shaafi'ee's رحمه الله عليه appearance: "I have never seen anyone as handsome as Imaam Shaafi'ee رحمه الله عليه. The complexion of his cheeks was fair, and when he stroked his beard, it was never more than a handful. He dyed his hair with henna, and liked to use perfume. Whichever, pillar he leant against while teaching, the fragrance would linger on the pillar."

It is reported that Imaam Shaafi'ee رحمه الله عليه recited the whole Qur'aan every night, and in the holy month of Ramadhaan completed the Qur'aan twice throughout each day and night, as well as

seven times in Salaah. He also gave charity daily, and in Ramadhaan distributed clothes and large amounts of money to the poor and indigent.

On a Friday in the month of Rajab in 204 A.H, at the age of fifty-eight, Imaam Shaafi'ee رحمه الله عليه breathed his last. The governor of Egypt led the burial Prayer and both his sons were present for the funeral rites. Imaam Shaafi'ee رحمه الله عليه was buried near Mount Mukatram in Egypt.



Imaam Ahmad bin Hambal*

رحمة الله عليه



uring the month of Rabi'ul-Awwal in 164 A.H., Imaam Ahmad رحمه الله عليه was born in Baghdad, Iraq. Shortly after his birth, his father passed away. Imaam Ahmad رحمه الله عليه himself reported, "Neither have I seen my father, nor my grandfather; my mother brought me up."

During his era a great number of scholars and Muhadditheen were present. He travelled far and wide, to Kufah, Basrah, Makkah, Madinah, Yemen and Syria, in order to acquire knowledge of Deen. While acquiring knowledge, he made every effort to practice upon the Prophetic Traditions.

Imaam Ahmad رحمه الله عليه was well known for his God-fearing and abstinent ways, for which he was highly regarded amongst the great people of his time. During his childhood, he acquired basic

seven times in Salaah. He also gave charity daily, and in Ramadhaan distributed clothes and large amounts of money to the poor and indigent. On a Friday in the month of Rajab in 204 A.H, at the age of fifty-eight, Imaam Shaafi'ee رحمه الله عليه breathed his last. The governor of Egypt led the burial Prayer and both his sons were present for the funeral rites. Imaam Shaafi'ee رحمه الله عليه was buried near Mount Mukatram in Egypt.



Imaam Ahmad bin Hambal

رحمة الله عليه



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teachings and it was from these that his good character, piety and scholastic ways were formed. Having sought knowledge from the greatest scholars of Baghdad, Imaam Ahmad رحمة الله عليه commenced teaching Ahaadith at the age of sixteen.

Amongst Imaam Ahmad's رحمة الله عليه literary works, the most popular is the 'Musnad Al-Ahmad,' in which 40,000 Ahaadith are recorded.

On the 2nd of Rabi'ul-Awwal, at the age of seventy-seven, nine days prior to his death, Imaam Ahmad رحمة الله عليه fell ill. During the days of his illness, crowds of people would gather to greet him. On Thursday, Imaam Ahmad's رحمة الله عليه situation worsened, and on Friday morning on the 12th of Rabi'ul-Awwal, Imaam Ahmad رحمة الله عليه embarked on the eternal voyage and his meeting with his Creator.

Imaam Ahmad's رحمة الله عليه death caused grief not only to Muslims, but also to Jews, Christians and fire-worshippers. Over 600,000 people attended the Janaazah Prayer by his grave, which lasted for a whole week.

Haafizh Ibn Hajr

رحمة الله عليه



He was Shaykhul-Islaam, Imaam Al-Haafizh, Abul-Fadl Shihaa-Buddin Ahmad ibn Muhammad Al-Kan'aani Ash-Shaafi'ee رحمة الله عليه.

Ibn Hajr رحمة الله عليه was born in Sha'baan 773 A.H. in Egypt, where he was raised by his father as his mother passed away in his infancy.

He memorised the Qur'aan by the age of nine, and mastered Al-Haawi, the book of Ibn Al-Haajib رحمة الله عليه and other books.

He travelled to Makkah and listened to the teachings of Ulamaa. Many eminent scholars of his time approved his knowledge and allowed him to issue religious verdicts. He also mastered the seven styles of recitation of the Qur'aan.

He taught Tafseer (Qur'aanic exegesis), Fiqh (jurisprudence), and worked as a preacher (in the path of Allaah ﷻ) in many places including Azhar, Egypt. He was blessed with the ability of teaching through dictation to his students from memory. He was given the title Al-Haafizh due to his famed memorisation of large amounts of knowledge in the Ahaadith, along with the Qur'aan.

Ibn Hajr رحمه الله عليه authored more than 150 books, mostly concerned with the study of Hadith, which flourished during his lifetime. Kings and princes were known to exchange gifts consisting of Ibn Hajr's رحمه الله عليه works. His most famous books, well known and established in the Ummah include:

1. Fat'h Al-Baari: -
A commentary on Sahih Al-Bukhaari.
2. Bulugh Al-Maram Min Adillatil-Ahkaam: -
A very popular book on Ahaadith concerned with finding evidence for basic Islaamic jurisprudence.

Al-Haafizh Ibn Hajr Al-Asqalaani رحمه الله عليه was a prominent Qaadhi (Judge) in Egypt as well as in Shaam for twenty-one years. He was described as humble, tolerant, patient, hilarious, steadfast,

prudent, ascetic, selfless, generous and charitable. He spent a great deal of time in voluntary Prayer and Fasting. Those who came to know him praised him for the high standard of his manner of dealing with rulers and Imaams, as well as those who sat with him, whether young or old.

Ibn Hajr رحمه الله عليه died after the Esha Prayer on Saturday, 28th Zhil-Hijjah, 852 A.H. May Allaah ﷻ reward him from His bounty.



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Allaamah Ibn Al-Qayyim

رحمة الله عليه



He was the Imaam, the Haafizh (preserver of Ahaadith), the scholar of Tafseer (Qur'aanic exegesis), Usool (fundamentals of jurisprudence and law) and Fiqh (jurisprudence). He was better known as Abu Abdullaah Shamshud-Deen Muhammad Ibn Abi Bakr رحمه الله عليه.

He was born into a noble and knowledgeable family on the 17th of Safar in the year 69 A.H. in the village of Zar, near Damascus, Syria. From an early age he set about acquiring knowledge of the Islaamic sciences from the scholars of his time. Describing his desire for knowledge, Al-Haafizh Ibn Rajab رحمه الله عليه said: "He had an intense love for knowledge, books, publications and writings." Likewise, Ibn Katheer رحمه الله عليه said in Al-Bidaayah Wan-Nihaayah: "He acquired from such books what others could not acquire, and he developed

a deep understanding of the books of the Salaf (pious predecessors) and of the Khalaf (those who came after the Salaf)."

Many of his students and contemporaries have borne witness to his excellent character and his manner of worship. Al-Haafizh Ibn Rajab رحمه الله عليه said "He was constant in worship and performing Tahajjud (the night Prayer), reaching the limits in lengthening his Salaah and devotions. He was constantly in a state of Zhikr (remembrance of Allaah ﷻ) and had an intense love for Allaah ﷻ. He also had a deep love of turning to Allaah ﷻ in repentance, humbling himself to Him with a deep sense of humility and helplessness. He would throw himself at the doors of divine obedience and servitude. Indeed, I have not seen the like of him with regard to such matters."

Ibn Katheer رحمه الله عليه said in Al-Bidaayah: "He was constant in humbly entreating and calling upon his Lord. He recited well and had fine manners. He had a great deal of love and did not envy or bear malice towards anyone, nor did he seek to harm or find fault with them. I was one of those who most often kept his company, and was one of the most beloved of people to him. I do not know of anyone in the world at that time who was a greater worshipper than he. His Salaah was very lengthy, with prolonged Ruku' (bowing) and

Sujood (prostrations). His colleagues would criticise him for this, yet he never retorted, nor did he abandon this practice. May Allaah ﷻ bestow His mercy upon him.”

Amongst his most prominent students were Ibn Katheer رحمه الله عليه (d.774 A.H.), Az-Zhahabi رحمه الله عليه (d.748 A.H.), Ibn Rajab رحمه الله عليه (d.751 A.H.) and Ibn Abdul-Haadi رحمه الله عليه (d.744 A.H.).

Imaam Ibn Al-Qayyim رحمه الله عليه authored more than sixty works, characterised by their touching address to the heart and soul, as well as their accuracy, precision, strength of argument and depth of research.

Imaam Ibn Al-Qayyim رحمه الله عليه passed away at the age of sixty, on the 13th night of Rajab in the year 751 A.H. May Allaah ﷻ shower His mercy upon him.



GLOSSARY

ALLAAH ﷻ :-

Lord and Creator of the entire universe, the One and Only Worthy of Worship. The word Allaah ﷻ is derived from the word 'E-laah', which means 'The only one deserving worship'. All of Allaah's ﷻ creations have been exhorted to call Him by this high and exalted name.

ALLAAHU-AKBAR :-

Literally means: 'Allaah is the greatest'.

ALIF :-

First letter of the Arabic alphabet. It also refers to a measurement of the duration of a letter of Madd, equal to the time in which one Alif is pronounced, commonly described as the time taken to straighten a bent finger or vice versa.

ANSAAR :-

Means 'helpers'; normally applied to the dwellers of Madinah who embraced Islaam, and supported and helped the Muslims who had emigrated from Makkah under the instruction of the Holy Prophet ﷺ.

AMBIYAA :-

Plural of Nabi. A Nabi follows the Share'ah (divine law) of a Rasul (Prophet) before him.

AS-HAAB :-

Plural of Sahaabah - the Companions of the Holy Prophet ﷺ. They are those who saw him while they were Muslims and also died in the state of Imaan.

ASR :-

The obligatory late afternoon Salaah (Prayer), whose time begins at the end of Zuhr time and lasts until a little before sunset.

AZHAAN :-

The call to Prayer. Azhaan literally means 'to inform', and in Share'ah it means to inform for the five daily Fardh Salaah and Jumu'ah Prayer in their specific time periods. It

consists of certain special phrases in the Arabic language.

AHAADITH :-

Plural of Hadith, the sayings and traditions of the Prophet ﷺ. Hadith literally means 'speech'. In Islaam it refers to the actions and sayings of the Messenger of Allaah ﷺ as well as the sayings and actions of others that were endorsed or approved by Him.

BANU HAARITHAH :-

An Arabian tribe at the time of the Prophet of Allaah ﷺ.

BARAKAH :-

Blessings and prosperity.

BAALIGH :-

Mature. Denotes the stage of life at which the obligatory practices (Salaah, Sawm, Hajj, and Zakaah etc.) becomes incumbent upon a believer.

BURAAQ :-

Heavenly horse with wings. The mode of transport used by the Messenger of Allaah ﷺ when going to and returning from the

seven Heavens during the Me'raaj (ascension) with the Angel Jibra'eel عليه السلام.

BATTLE OF KHANDAQ :-

Battle of the Trench (Ahzaab), which took place in Zhil-Qa'dah 5 A.H. A learned Persian Companion, Salmaan Faarsi رضي الله عنه explained to the Prophet of Allaah ﷺ a system of effective protection using ditches, which he had seen in his own country. The Prophet of Allaah ﷺ was impressed by this idea and ordered a ditch to be dug immediately. It was five metres deep and five metres wide, extending around the otherwise unprotected side of Madinah from which the enemy attack was imminent. Two of the other sides were protected by high lava rocks, while beyond the third side were the thick palm groves of Madinah.

BATTLE OF BADR :-

This took place on Friday 17th Ramadhaan in the year 2 A.H. The Prophet ﷺ heard that Abu Sufyaan was travelling from Syria with a large trading caravan belonging to the Quraish, who had been spending their wealth on fighting Islaam. On the journey back to Makkah, Abu Sufyaan raised a false alarm. He called for the Quraish, who had been looking for an excuse to wage war against the Muslims, to help the

caravan against a Muslim 'raid'. The Quraish, drawn from all tribes, numbered almost 1,000 well-equipped men. When the Messenger ﷺ heard this, He ﷺ sent Muslims to attack. The Muslims were not equipped for the battle; they numbered only 313, with few weapons, seventy camels and only two horses. Despite this handicap, the Muslims fought so well that the Quraish suffered a heavy defeat. Seventy leaders of the unbelievers were killed, including Abu Jahl, Utba, Shayba and Umayyah bin Khalaf, while a further seventy were captured. A total of thirteen Companions ﷺ attained martyrdom.

BATTLE OF TABUK :-

A leader named Shurahbeel, whose army had been defeated by the Muslims at the Battle of Muta, planned to take revenge at Tabuk. The Prophet ﷺ told the Muslims to prepare for war. Although it was summer and the Muslims were suffering from the effects of famine, they responded at once to the Prophet's ﷺ call. An army of 30,000 was able to set off for Tabuk, the largest Muslim army ever to set forth on an expedition. At the border, news reached them that the enemy had already fled. Not wanting the journey to be wasted, the Prophet ﷺ entered into alliance with several tribes who pledged their allegiance to the Islaamic state. This took place in Rajab in the year 9 A.H

DU'AA :-

Supplication, invocation. To ask the Almighty Allaah ﷻ for the fulfilment of ones need, regardless of how large or small it might be.

DEEN :-

Religion or way of life. It is used to refer to the beautiful and pure religion of Islaam

DUROOD :-

Salutation; usually specifically sending salutation to the Messenger of Allaah ﷺ.

DHAMMAH :-

A symbol in the Arabic language which gives a certain vowel sound.

EID :-

Literally means 'feast', and refers to the festivals celebrated after the month of Ramadhaan (1st Shawwaal, Eidul-Fitr) and on the 10th of Zhil-Hijjah (Eidul-Adh-haa).

ESHA :-

The obligatory late evening Salaah (Prayer), whose time begins after the redness on the horizon disappears (about an hour and a half after sunset) and lasts up to a little before dawn.

E'TIQAAF :-

Literally means 'to live in seclusion'. In Islaam it refers to the act of secluding oneself in the Masjid in the month of Ramadhaan.

FAJR :-

The obligatory morning Salaah (Prayer), whose time begins from early dawn and lasts until a little before sunrise.

FADHILAH :-

Excellence. Virtuous, to be gracious.

FARDH :-

An act commanded by Allaah ﷻ in the Holy Qur'aan and the Ahaadith of the Prophet ﷺ which is essential and incumbent to carry out. Avoiding the Fardh acts is a grave sin punishable in the Hereafter.

FAT'HAH :-

A symbol in the Arabic language which gives a certain vowel sound.

FAT'H-MAKKAH :-

The Conquest of Makkah. As soon as the treaty of Hudaibiyyah was signed between the Prophet ﷺ and the Quraish, the tribe of Khuzaa'ah came under the protection of Allaah's

Messenger ﷺ and Banu Bakr sided with the Quraish. Relations between the Quraish and the Prophet ﷺ remained peaceful.

When the Muslims returned from the battle of Mu'taa, having suffered a large number of casualties, the Quraish believed the Muslims were ready to fall, so they motivated the tribe of Banu Bakr against Khuzaa'ah and supplied them with weapons. Banu Bakr attacked Khuzaa'ah, killing them. Amr ibn Saalim Al-Khuzaa'i ﷺ hurried to Madinah and informed the Prophet ﷺ, seeking His help. The Prophet ﷺ decided that this breach of the treaty by Quraish could not be ignored, nor could it be corrected except by the conquest of Makkah.

The Muslim army numbered ten thousand. When they reached Marr Al-Zahraan, which was about three miles from Makkah, the Prophet ﷺ marched and entered Makkah, instructing his commanders to fight only those who resisted them, and not to shed any blood unless they were forced to do so. The Prophet ﷺ marched towards the Ka'bah and entered it. All the idols were broken up and burnt, and thus the Sacred House was finally purified. The Prophet ﷺ remained in Makkah for fifteen days. Makkah was completely conquered and the great victory was achieved.

FUQAHAA :-

The scholars and professors of Fiqh (law) who have attained a high rank in the different sciences and arts of jurisprudence and theology.

FATWAA (plural: FATAAWAA) :-

A judicial verdict.

HAAJAH :-

Literal meaning is to be in need of the fulfilment of some requirement or desire. In Share'ah, it means to be in need of the Almighty Allaah's ﷻ mercy and bounties. It also means supplication.

HADATH AL-AKBAR:-

Major impurity; to require an obligatory bath.

HADATH AL-ASGAR :-

Minor impurity; to be without Wudhu (ablution).

HARAKAH :-

Symbols used in the Arabic language to denote various vowel sounds.

HAJJ :-

Visiting the sacred House of Allaah ﷻ in Makkatul-Mukarramah during the days of Hajj (the 8th, 9th, 10th, 11th, and 12th of Zhil-Hijjah). This is the fifth of the religious duties (commonly referred to as 'pillars') of Islaam, which is incumbent upon every individual adult who has the financial means and physical health to undertake it. It must be performed at least once in a lifetime.

HARAAM :-

An act which is unlawful or prohibited in Islaam. It is a sin to commit a Haraam act and thus it entails punishment in the Hereafter.

HIJRAH :-

Migration in the path of Allaah ﷻ, as undertaken by the Prophet ﷺ and his beloved Companions ﷺ.

HUNAIN :-

A valley running from Shara'e Al-Mujaahid (new), which is eleven miles north-east of Makkah, to Shara'e An-Nakhla (old) which is seven miles further east. The valley continues eastwards for another seven miles and then turns north towards Zayma (none of these places were

then in existence). Between Al-Mujaahid and An-Nakhla the valley is quite wide, about two miles in most places, but beyond the old Shara'e it narrows down to between a quarter and a half-mile, and as it approaches Zayma it gets narrower still. It is this second portion of the Hunain Valley which is a defile, and the defile is narrowest near Zayma. Beyond Zayma the Taa'if route winds into the Waadi Nakhlah Al-Yamaniyyah.

ISTISQAAH :-

A special Salaah (Prayer) offered for rain in times of drought.

ISTIKHAARAH :-

To seek divine guidance in some matter from Allaah ﷻ by offering a special Salaah (Prayer).

IQAAMAH :-

An announcement to inform the people that Jamaa'ah (congregation) is ready to commence. It involves repeating the words of the Azhaan with some additional phrases.

IMAAM :-

Leader of the congregational Salaah (Prayer), who also delivers the sermon.

ISLAAM :-

A perfect and pure religion. Literally means peace in submission to the commands of Allaah ﷻ.

INSHAA-ALLAAH :

A phrase uttered when intending to do anything; literally means 'if Allaah wills'.

JAHANNAM :-

Hell, the abode of the kaafir (non-believer), where punishment for evil deeds lasts for eternity. Some Muslims will also be thrown into the fire of Hell for their wrongdoings in this world before being entered into Paradise.

JUMU'AH :-

Friday, the blessed and virtuous day of congregation, on which Muslims gather to hear a special Khutbah (sermon) and perform an obligatory Prayer together.

JANAAZAH :-

Funeral procession. The deceased person is also referred to as the Janaazah.

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Funeral procession. The deceased person is also referred to as the Janaazah.

JAAHIL :-

Illiterate and ignorant person, specifically where matters of Deen and Islaam are concerned.

JIBRA'EEL :-

An Angel, equivalent to the Christian Gabriel ﷺ. His duty was to reveal the words of Allaah ﷻ to the Prophets ﷺ. Also knows as Ruhul-Quds (the Holy Spirit) and Ruhul-Ameen (the Spirit of Truth).

JAMAA'AH :-

Congregation, specifically at the Mosque for the daily Salaah (Prayers).

KHUTBAH :-

Sermon/lecture. Usually refers to the sermon which is delivered every Friday prior to the Jumu'ah Prayer, or the sermon which is delivered on the days of Eid after the Prayer.

KHUSUF :-

Lunar Eclipse. A special Salaah (Prayer) offered at the time of eclipse.

KUSUF :-

Solar Eclipse. A special Salaah (Prayer) offered at the time of eclipse.

KA'BA-TUL- LAAH (KA'BAH):-

The first house of worship built for mankind, originally constructed by Aadam ﷺ and later on rebuilt by Ebraahim ﷺ and Ismaa'il ﷺ. It is a cube-shaped structure in the city of Makkah (in present-day Saudi Arabia) and is the focal point towards which all Muslims face in their Salaah (Prayers).

KHIDMAH :-

Service and attendance, or to help and serve someone.

KUFFAAR :-

Non-believer. In Islaamic terminology it refers to those who reject Allaah ﷻ as their Lord and Muhammad ﷺ as their Messenger.

MUBAARAK :-

Blessed, sacred.

MAKHRAJ :-

Literally means 'exit'. In the science of the recitation of the Qur'aan, it refers to the place from which the sound of each Arabic letter originates.

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Illiterate and ignorant person, specifically where matters of Deen and Islaam are concerned.

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MASJID AL-HARAAM :-

The greatest Mosque in Islaam, within whose boundary the Ka'bah is situated. The reward of Salaah performed there is 100,000 times greater than at other Mosques.

MUQTADI :-

Followers of the Imaam in congregational Prayer.

MAZH-HAB :-

Religion, or a school of thought within Islaam.

MAKROOH :-

Acts which are improper and must be avoided.

MASNOON :-

Acts which are preferable as they are traditions established by the Prophet ﷺ.

MUSTAHAB :-

Acts which are not essential, but which are nonetheless accepted as meritorious.

MADD :-

A symbol in the Arabic language which indicates that a letter should be lengthened (stretched).

MAQAAM AL-EBRAAHIM :-

A stone on which the Prophet Ebraahim ؑ stood whilst building the Ka'bah. By the command of Allaah ﷻ, the stone would automatically move wherever it was required by Ebraahim ؑ, and his footprint is imprinted in the rock. Today it stands several metres away from the Ka'bah in a golden wire mesh enclosure.

MAQAAM AL-MAHMOOD :-

The place where Rasul-lullaah ﷺ will stand on the Day of Reckoning and intercede for his Ummah. It is when He is established on this station of intercession that all will praise and honour the Holy Prophet ﷺ.

MUS'HAF SHAREEF :-

The Holy Qur'aan Al-Kareem, the final and complete scripture revealed to the final Messenger of Allaah, Muhammad ﷺ.

MUHAQ-QIQEEN :-

Philosophers and researchers in Ahaadith.

ME'RAAJ :-

Ascension through the seven Heavens, which took place following the night journey of the Prophet Muhammad ﷺ from Makkah to Jerusalem.

MU'AZH-ZHIN :-

The caller of the Azhaan.

MASJID (plural: MASAAJID):-

The Mosque, the House of Allaah ﷻ. A place of worship and prayer, where the five daily Salaah and the Jumu'ah Prayer are conducted in congregation, and other forms of worship are also offered.

MAKKATUL-MUKARRAMAH :-

The blessed city of Makkah (situated in present day Saudi Arabia), which has the honour of being the birthplace of the Prophet ﷺ.

MADINATUL-MUNAWWARAH:-

The holy city (literally: 'enlightened city') of Madinah (situated in present day Saudi Arabia). The place where the Prophet ﷺ passed away.

MASJID AN-NABAWI :-

The Prophet's ﷺ Mosque in the holy city of Madinah.

MUHAAJIR :-

Emigrants. Refers to those Companions ﷺ who migrated from the holy city of Makkah to the city of Madinah At-Tayyibah on the instruction of the Messenger ﷺ.

MUHADDITH (plural: MUHADDITHEEN) :-

A scholar and professor who has attained a high rank in the different sciences of Ahaadith.

MUSHRIK (plural: MUSHRIKEEN) :-

A polytheist or one who ascribes partners to Allaah ﷻ.

MADINAH AT-TAYYIBAH :-

The blessed city of Madinah (situated in present day Saudi Arabia).

MAGHRIB :-

The obligatory evening Salaah (Prayer), whose time begins at sunset and lasts until the redness on the horizon fades.

MASJID AL-QUBAA :-

The first Mosque built after the historical migration, located about five miles away from the Prophet's ﷺ Mosque, which it predates. Al-Qubaa holds a position of great spiritual importance, not least because the Holy Qur'aan itself states that the Mosque's foundation is laid on Taqwaa (piety). When the Prophet ﷺ reached a town near Madinah during His migration, He ﷺ decided to rest for a few days. Around five hundred Ansaar attended to welcome and help Him. During His stay the Prophet ﷺ laid the foundation of this great Mosque. According to the Prophet ﷺ: "The reward of a Prayer in the Masjid Al-Qubaa is just like the reward for performing one Umrah."

NAFL :-

Optional Prayer, or an act which attracts reward if performed, but can be omitted without harm.

NABI (Plural: AMBIYAA):-

A Nabi follows the Share'ah (divine law) of a Rasul (Prophet) before him.

NAJAASAH :-

Impurity. Najaasah is of two types: Najaasah Al-Ghaleezhah (heavy impurity) and Najaasah Al-Khafeefah (light impurity).

RASUL :-

Allaah ﷻ sent many Messengers ﷺ to this world from time to time to guide mankind. These Messengers ﷺ were known as Rasuls and Nabis, all of whom were human beings chosen by Allaah ﷻ to convey His message to the people. All the Rasuls were Nabis, but not all the Nabis were Rasuls.

QAARI :-

Literally means 'one who recites'. In Islaamic terminology, it refers to a person who recites the Holy Qur'aan with a detailed knowledge of, and full attention to, all the necessary rules and regulations of recitation.

QADHAA :-

Literally means 'carrying out' or 'fulfilling'. In Islaam it refers to completing (after their due time) those obligatory duties that may have been omitted for any reason

QIYAAMAH :-

The Day of Resurrection (Judgment Day). Besides Allaah ﷻ, no one knows the exact time when Qiyaamah is to occur. All we have been made aware of is that on one Friday, falling on the 10th of Muharram, the Angel Israafeel ﷺ will be ordered to blow the Soor (trumpet). The sound will cause every living creature to die, and the world and all the planets will be destroyed and will fly like flakes of cotton wool.

QIBLAH :-

The direction in which one faces when offering Salaah, towards the Ka'bah in Makkah.

QUR'AAN KAREEM :-

The last holy Book, revealed to the final Prophet of Allaah ﷺ.

RAWHAA :-

A place approximately thirty-six miles away from the holy city of Madinah.

RAKA'AH :-

A unit of Prayer in Salaah, consisting of standing, recitation, bowing and two prostrations.

RAMADHAAN AL-MUBAARAK :-

The ninth and most sacred month of the Islaamic calendar. It is in this month that Sawm (Fasting) is observed and Taraawih Prayer is established.

SAWM :-

Fasting. In Islaam this involves refraining from eating, drinking and cohabitation from early dawn until sunset.

SHAYTAAN :-

The Devil (Satan), also known as Iblees. A Jinn who disobeyed Allaah ﷻ by not prostrating in front of Aadam ﷺ when commanded to do so, and who was therefore expelled from Paradise.

SUNNAH AL-MU'AK-KIDAH :-

An act which Rasul-lullaah ﷺ carried out continuously throughout his life. To leave out such a Sunnah is a sin and is punishable in the Hereafter.

SUNNAH :-

The recorded accounts of what the Prophet ﷺ said, did, approved and implemented.

SUNNAH ALAL-KIFAAYAH :-

An act that is sufficiently fulfilled if even one single individual from a town or village performs it (e.g. E'tiqaaf in the holy month of Ramadhaan).

SUHOOR (SEHRI) :-

The meal partaken before dawn by one who intends to Fast (Sawm).

SAHIH :-

Healthy, sound. Most commonly used to denote the authenticity of Ahaadith, such as those in the collections of Bukhaari and Muslim.

SAKTAH :-

To stop the vocal sound for a very slight moment, without breaking the breath.

SAAKIN :-

An Arabic letter with a Sukoon/Jazm is called a Saakin. This symbol indicates that one letter should be joined to another.

SHARE'AH :-

The divine law (of Islaam).

SURAH :-

Chapter (of the Holy Qur'aan). There are 114 Surahs in the Qur'aan.

SAF :-

Rows in the Masjid for Prayer.

SAHAABIYAH :-

Female Companions رضي الله عنها.

SALAAH :-

Literally means 'prayer'. In Islaam it refers to a specific act of devotion to Allaah ﷻ, consisting of standing, bowing, prostration and sitting. It is one of the five pillars of Islaam.

KIRAAM :-

Noble, respected. Often used after the name or title of a respected group (e.g. Sahaabah Kiraam).

TAABI'EE (plural: TAABI'EEN) :-

A person who was blessed enough to see a Companion of the Prophet ﷺ in the state of Islaam, and who also died as a Muslim.

TAWHEED :-

Belief in the Oneness and uniqueness of Allaah ﷻ, in terms of all his attributes and actions, such as Sustainer, Provider, Dispenser of Mercy, Lord, Ruler, Worthy of Worship and so on.

TAQWAA :-

Piety. The fear that a Muslim feels for Almighty Allaah ﷻ which causes him to desist from those things that would displease Him.

TARJEE' :-

To repeat. The Prophet ﷺ ordered Abu Mahzhurah ؓ to recite "Ash-hadu Al-laa Elaaha El-lal-laah" and "Ash-hadu Anna Muhammadar-Rasul-lul-laah" twice each, and then to repeat the sequence.

TAHIY-YATUL-WUDHU :-

Two optional Raka'ah of Prayer offered after performing Wudhu (ablution), in order to 'greet' it.

TARAAWIH :-

Extra Prayers offered after the Esha Prayer during the holy month of Ramadhaan, in which the entire Qur'aan Al-Kareem is recited over the course of the month.

TAYAMMUM :-

An alternative to Wudhu, permissible only in the absence of water or when water is harmful to a person's health. Tayammum involves striking the hands against clean earth or clay in a specific manner, and then wiping over the face, arms and feet.

TAHWEEL :-

The Mu'azh-zhin turning his head towards the right side when reciting "Hay-ya Alas Salaah" and towards the left side when reciting "Hay-ya Alal Falaah" during the Azhaan.

TAUFEEQ :-

Ability granted by Allaah ﷻ to do good deeds.

TAHAJJUD :-

An optional Salaah that is offered in the darkness of the night. Its specified time begins after the Esha Prayer is performed and lasts until dawn, when the time for the Fajr Prayer commences. There is great merit in offering this Salaah.

THAWAAB :-

Reward or merit.

TAWHEED :-

Belief in the Oneness and uniqueness of Allaah ﷻ, in terms of all his attributes and actions, such as Sustainer, Provider, Dispenser of Mercy, Lord, Ruler, Worthy of Worship and so on.

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THAWAAB :-

Reward or merit.

UHAD :-

Name of a mountain approximately five miles from the Prophet's ﷺ Mosque in Madinah. It was at this very place that the great battle of the same name took place in Shawwaal 3 A.H. The Prophet of Allaah ﷺ marched with seven hundred Companions ﷺ, of whom seventy were martyred. Amongst this number was Hamzah ﷺ, the beloved uncle of the Prophet ﷺ, who is buried there along with other martyrs.

UMMAH :-

Literally means 'nation', although it commonly refers to the global Muslim 'nation'.

UMRAH :-

Umrah is also known as the Minor Hajj. It is a Sunnah and can be performed any time during the year except for the five days of Hajj. In these five days, it is Makrooh to perform Umrah.

WUDHU (ABLUTION) :-

Literally means 'purity' or 'cleanliness'. In Islaamic terminology it refers to the ritual act of washing before offering Salaah (Prayer), which consists of washing the hands, gargling, cleaning out the nostrils, washing the face, washing the arms up to the elbows, passing

moist hands over the head and washing the feet up to the ankles.

WASILAH :-

Intercession. The Prophet ﷺ will intercede for the believers (His Ummah) on the Day of Resurrection.

WTR :-

The compulsory Salaah offered after the Esha Prayer, which includes the recitation of Du'aa Qunut in the last Raka'ah.

ZAKAAH :-

Literally means 'to increase'. Technically it means to purify ones position of wealth by distributing a prescribed amount to the poor as an act of worship, constituting one of the 'pillars' of Islaam.

ZUHR :-

The obligatory afternoon Salaah (Prayer), whose time begins shortly after the sun passes its zenith, and lasts until the shadow of an object extends to twice the length of the object, plus the original shadow that was there at noon.

❦ :-

“Subhaa-nahu-Wata’aalaa.” One of the many ways of glorifying Allaah ❦. It translates as ‘Glory be to Allaah the Exalted. Far removed is He from any imperfection’.

❦ :-

“Sallal-laahu-Alayhi Wasallam.” A salutation that should be mentioned every time the beloved name of the Prophet ❦ is mentioned or read, as the reciter is promised great reward from Allaah ❦ in return. It translates as ‘May the peace and blessings of Allaah be upon Him’.

❦ :-

“Alay-His-Salaam.” This phrase is uttered after mentioning the names of the Messengers or Angels. It means ‘Peace be upon Him’.

❦ :-

“Radhi-Allaahu-Anhum.” This blessed phrase is uttered whenever mentioning the names of more than one of the Companions ❦ of the Prophet ❦. It translates as ‘May Allaah be pleased with them’.

❦ :-

“Radhi-Allaahu-Anhu.” This blessed phrase is uttered after mentioning the name of any male Companion ❦ of the Prophet ❦. It translates as ‘May Allaah be pleased with Him’.

❦ :-

“Radhi-Allaahu-Anhaa.” This phrase is uttered after the name of any female Companion of the Prophet ❦. It translates as ‘May Allaah be pleased with Her’.

❦ :-

“Rahmatul-Laahi-Alayhi.” This special phrase is uttered after the names of saints and scholars who lived after the era of the Companions ❦ of the Messenger ❦. It translates as ‘May Allaah’s mercy be upon Him’.



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As-Salaamu Alaykum.

The compilation of this book, "The Call to Prayer - The Azhaan," has been checked thoroughly to ensure only authentic materials are presented to you. We make an earnest request to all readers to inform us of any shortcomings so that they may be rectified.

Shukran. Was - Salaamu Alaykum.

Abu Muhammad - Jibreel Muhammad - Ayyub

Fri 10th Muharram 1425 / 18th February 2005

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